

An International Baptist Magazine

MISSIONS



The living candelabra and the two narrators in the 70th Anniversary Pageant of the Woman's American Baptist Foreign Mission Society in Wichita, Kan., at the Northern Baptist Convention, May 21, 1941. See MISSIONS, June, page 352.

In This Issue

PRISONERS ON A NAZI SUPPLY SHIP

By Dana M. Albaugh

VOLUME 32
NUMBER 7

SEPTEMBER
1941



SHARING

This little girl has discovered what all Christian people know . . . that there is happiness in sharing with others.

To share some of our comforts with the victims of war in China and Europe today is to know deep and lasting satisfaction.

An opportunity of helping these people is provided by the World Emergency Fund of the Northern Baptist Convention . . . to which you may contribute through your own local church.

Give to this Fund as freely as you can, for the need is great. And at the same time be sure to keep your pledge to the Unified Budget. Our missionaries now on the field are depending on this budget to carry on their regular work.

The World Emergency Fund is an over-and-above offering . . . an answer to the special, urgent needs created by world conditions.

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THE QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where may no Protestant teach in a public school?
2. December 7th is what?
3. What immense task falls on the churches of America?
4. Who served in West China 34 years?
5. What conference made no official pronouncements?
6. What is destined to have a new resurrection?
7. "The primary office of a missionary is . . ." Complete the sentence.
8. What organization is located at 297 Fourth Ave., New York?
9. Who is Frederick J. Burger?
10. What occurred June 6th?
11. What church recently celebrated its 125th anniversary?
12. Missionaries have held steadfast to their purpose in spite of what?
13. What is the supreme obligation of the hour?
14. What was built in less than one year?
15. Who was born in Concordia, Kansas?
16. What is a symbol of understanding and human good will?
17. What is one of the greatest mission fields on earth?
18. What occurs Dec. 28th?

Rules for 1941

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1941, to receive credit.

Instructions to Subscribers

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When you receive notice that your subscription has expired, renew it at once, if you have not already done so. Use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPARD, Editor

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SEPTEMBER, 1941

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It Depends on Loyalty

For most periodicals the late spring and early summer constitute the off subscription season. **MISSIONS** is no exception. July produced the lowest monthly subscription total for the year, only 712 subscriptions having been received. However, that compares with 694 for July a year ago and thus registers a modest net gain. June likewise closed with a small gain, but May recorded a small net loss of four subscriptions.

So the score, including May, June and July, now stands at 93 months of gain and 6 months of loss since the long uptrend began in

the spring of 1933. On you depends how the trend continues.

With higher costs of paper and other expenditures rising, and with the grave international uncertainties that lie ahead, **MISSIONS** more than ever before must depend on the loyalty of all its subscribers.



He draws as he speaks

Announcing the Fourth Year of the CHARLES A. WELLS CONFERENCES on "CHRIST and WORLD NEED"

Nearly one hundred of America's largest and most distinguished pulpits and communities have participated in these unique and effective programs presented by this noted world traveler, journalist and cartoonist.

The CHARLES A. WELLS Conferences on Christ and World Need
152 Madison Avenue, New York

Further information on request. All engagements must be planned well in advance

FRANKLIN COLLEGE POND LILIES



Fountain and lily pool on the campus of Franklin College, the gift of the Class of 1913. Surrounding the pool are eight students, alumni of Shortridge High School in Indianapolis who are now enrolled in the college



THIS FOUNTAIN and pool represent another class gift to beautify the campus of Franklin College. In the pool are goldfish and pond lilies. Some would add that six college lilies are seated around the pool!

In the background stands the library. A student with complete confidence has parked his bicycle outside until he finishes his work inside.

This is another one of the lovely spots on the campus where students enjoy gathering together to talk over their yesterdays as well as their tomorrows. The campus is among trees some of which have been growing for 106 years, as long as the college itself.

You too may share the beauty of this campus if you come here for your college course.

FRANKLIN COLLEGE

For information write to PRESIDENT WILLIAM GEAR SPENCER, LL.D.
FRANKLIN, INDIANA

clasp that bloody hand in friendship? Communism is the avowed foe of Christianity. Yet American Christians seem almost wholly unconcerned as to its menace. Christianity is not tolerated in Russia, neither will it be in a communist dominated world.—*Olive Scott, Eureka, Kans.*

Please have the kindness to understand that you are to feel under no obligation to read the following. However, I note, "The Perfect Convention," sez you! And June MISSIONS, "A Perfect Issue," sez I.—*G. P. Mitchell, Des Moines, Iowa.*

It grieved me very much to have MISSIONS refer again to Marian Anderson's not being allowed to sing in the D.A.R. Constitution Hall in Washington. There were two chief reasons. A symphony concert was already scheduled for that day. And as I understand, Washington allows Negro artists to perform in only one hall. It was too bad that the papers printed those reasons in obscure parts of the papers a few day later. The D.A.R. is doing a great deal of work for humanity both for the poor whites in the mountains, for Negroes in cities and towns, and for the new Americans.—*Mrs. G. F. Dasher, Chicago, Ill.*

A religious magazine should be most careful to present correct information based on truth. Washington is governed by Congress. Certain auditoriums are designated for whites and others for Negroes. Constitution Hall, owned by the D.A.R., is for whites. Instead of criticizing, more to the point would have been a description of approved schools supported wholly or in part by the D.A.R.; of the considerable sums of money they have spent and are spending each year for the benefit of underprivileged boys and girls who otherwise would not have the opportunity for education.—*Mrs. F. H. Dam, Berkeley, Cal.*

NOTE.—MISSIONS gladly accords highest praise to the D.A.R. for its social, philanthropic and patriotic service, but still feels that the Marian Anderson incident was prompted by race prejudice.—ED.

The Summons to Repentance

CARTOON NUMBER 81 BY CHARLES A. WELLS



A RECENT news service reported "a gradual drift of the rank and file of church leadership towards an interventionist position in the war." Whatever the reasons or the arguments, one fact seems clear. The Christian church, no matter how earnest its patriotism, dare not fail its prophetic mission.

For the church to share patriotism is not nearly enough. Everybody can do that. The church must keep inviolate its vision of truth. Few people or organizations do that in time of war. Although recognizing the necessity of American defense, the Christian church in America must not become blind to the total evil out of which this war has come. The church must now allow the personal and national greed, the deceitful stupidity and the hatred which has characterized world diplomacy and nationalistic statesmanship since the close of the first World War to become buried under floods of pious propaganda, political whitewash, and fake humanitarian slogans.

The summons of today to the whole world is a summons to repentance. And that is the message and function of the church. For the war, regardless of military victory, will bring no peace to mankind anywhere until there has been repentance.

Without it men may cry "Peace, Peace," but there will be no peace.—CHARLES A. WELLS



Photo by Ewing Gallaway

SHADOW OF DEATH

As, on September 1st the world moves into its third year of madness, the shadow of death spreads across ever widening areas

MISSIONS

VOL. 32. NO. 7



SEPTEMBER, 1941

Third Year of Madness

WHEN General Hertzog of South Africa denounced the war as "international lunacy" he coined a perfect phrase. Its ghastly accuracy has been confirmed anew by recent events. Five years ago British and American capitalism hoped a German war against Russia would destroy communism and liquidate the Versailles Treaty without sacrifice to the British Empire. Today communism hails capitalism as saviour. Movie news reels feature Londoners with communist salutes welcoming the emissaries of Russia. Forgotten is the pious propaganda that 18 months ago sought to lure America into a "holy war" against Russia to save the Finns, "noble protagonists of God and democracy." Today poor Finland is an enemy. America and Britain pledge all aid to Comrade Stalin as the new friend of democracy.

Ominous are the war's new questions. Can it really be a war for democracy if democracy is allied with tyranny? How will it save "Christian civilization," so often alleged, if at the peace conference sits an atheistic government that avowedly destroys religion? Gone with the wind is the German plea for "lebensraum." Who dares support it now while nazism spreads the shadow of death across the earth and all Europe sinks into abysmal misery? Who can urge President Roosevelt's "four freedoms" when a dictatorship is aided that for 20 years suppressed all freedom? What chance is there now for a Christian peace when to nazism the Christian faith is a sign of national weakness and to communism it is "the opium of the people"?

Stripped of ideology the war is exposed anew as a titanic clash in imperialism, a fight to a finish between empires that are and empires that

aspire to be. "It is hard to avoid the conviction," writes Rev. Bernard I. Bell in *The Living Church*, "that the war is now without moral significance." In Washington, D. C., *The United States News*, which admits that it reflects "privately made statements of high officials," declares,

The President's policy is guided by a conclusion that this war is to decide who will make the rules for running the world—the United States and Britain as in the past or Germany and Japan. . . . The war basically is fought to determine . . . who is to have the privilege of pushing other people around.

False, true, or partially true, its naked realism should paralyze all mankind with terror over the price yet to be paid in this third year of madness. And Secretary Hull intimates *the war will last another four years!* A greater crime against humanity than the war itself is the incredible stupidity of sane men in Washington, London, Moscow, Berlin, Rome, Tokyo, who seem not to lift a finger to stop this "international lunacy" but permit it to go on to its horrible end.

On this September anniversary of madness where stands the Christian church? Canon F. R. Barry in Westminster Abbey gives this answer,

It is no good repeating the old phrases—self-determination, democracy, rights of small nations—which belong to a pre-war vocabulary and perhaps to an age that is ended. We need a fresh beginning. The world awaits the emergence of the new society, the new creation by Christ Jesus, the real New Order of humanity redeemed and liberated by His Spirit.

So long as the church holds that vision before men some hope may be left for human recovery from the madness and the ruin that now seem as certain as the night when the sun is set.



The World Today

Current Events of Missionary Interest



The Ecumenical Conference at Toronto, representing Canada, the United States and Latin North America

Isolationism and Interventionism In Fellowship At Toronto

PROMPTED by a three-fold purpose: (1) to consider the problem of a just and durable world peace, (2) to strengthen the ecumenical movement in this time of conflict, and (3) to hold a substitute meeting for the September scheduled session of the World Council of Churches that had to be cancelled because of the war, more than 250 delegates attended the recent North American Ecumenical Conference in Toronto, Canada. They represented all denominations, except Roman Catholic, in Canada, the United States, and Latin North America.

In a notable address Mr. John Foster Dulles, American international lawyer and chairman of the Federal Council's Commission to study the bases of peace, reminded the delegates that the Christian churches had exerted absolutely no influence on the Versailles Peace Conference after the last war, but that they should and could have great influence at the next peace conference if they realistically face the problem now, provided only that the war does not end in a decisive nazi dominated world.

The urgency of maintaining Christian world fellowship, which is what "ecumenical movement" really means, is all too evident when the danger confronting Christianity today is compared with that during the first World War. In 1914-1918 there was no direct attack on the Christian Church. All belligerents (except Turkey) were so-called "Christian" nations. Today the church is threatened by extermination under communism, subordination under fascism, and subjugation under nazism. Thus challenged the ecumenical movement responds with new vitality, new consciousness of brotherhood, and a growing experience of unity.

The Toronto Conference was unique in that it made no official pronouncements. As a guest of Canada it wisely recognized the need of program restraint, although "pacifist," "isolationist" and "interventionist" spoke frankly yet in a spirit of harmony and fraternity. The address of Dr. Gordon A. Sisco of Canada summoned the whole world to repentance. The war is not a conflict between black and white, good and evil, Christ and Caesar, Christianity and paganism. All nations have sinned and all are responsible for the present catastrophe. Dr. Reinhold Niebuhr of New York urged that the task of Christianity is not alone to maintain ecumenism across warring frontiers, but to maintain it within the American churches, between "isolationists" and "interventionists," each of whom is convinced that the other is guilty of "political heresy, moral confusion, and Christian treason." Canada's Lieutenant Governor Albert Matthews, who is Treasurer of the Baptist World Alliance, in an address of welcome, voiced a profound truth when he said, "It is not democracy that has failed us in the present crisis. It is we who have failed to uphold the democratic way of life."

Numerous sectional meetings in which delegates discussed the ecumenical witness, mission, and message of the church today, recommended a study of the bases for a just and enduring peace, principles of a reorganization of the social order, and a strengthening of the ecumenical idea in local churches, in schools, colleges, and seminaries, and the holding of regional ecumenical conferences throughout the entire North American continent.

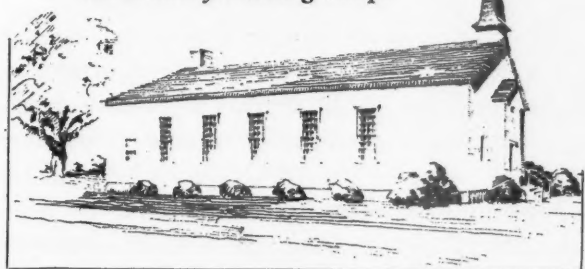
Northern Baptist delegates included Dr. W. O. Lewis, Rev. Franklin D. Elmer, Jr., Prof. and Mrs. Justin Wroe Nixon, Rev. and Mrs. Hilyer Straton, Rev. Bradford S. Abernethy, Mrs. Charles W.

Gilkey, Mr. David G. Colwell, and the Editor of MISSIONS. Southern Baptists were represented by Dr. G. W. Sadler of their Foreign Mission Board.

Huge Chapel Building Program by the War Department

DURING the summer months the United States Government has been engaged in the largest simultaneous church construction program in the history of American Christianity. At a total estimated cost of \$12,816,880 the War Department is erecting 555 chapels in the numerous army camps throughout the United States. Of uniform appearance and size, 95 feet long and 37 feet wide, these chapels will be designed to serve all faiths. Each chapel will have a movable altar so constructed as to be adaptable for use by Catholics, Protestants, and Jews. Both pulpit and lectern will likewise be movable. Panelled compartments in the altars will house the essential equipment for each type of service. Each chapel will have an electric organ. A small balcony will seat 60 worshippers, while 300 will be accommodated in the sanctuary. Two rooms behind the altar will serve as chaplain's office and living quarters.

Architect's sketch of one of the 555 chapels which the United States War Department is erecting at the numerous military training camps



Through this vast program and the appointment of high grade chaplains, on recommendation of the denominations in proportion to enrolled membership, the War Department plans to care for the religious and spiritual needs of America's enormous peace time conscription army *inside the camps*. It assumes no responsibility for safeguarding the moral and spiritual needs of the men when off duty *outside the camps*. That immense task falls on the churches of America.

The Baptist World Emergency Fund, authorized by the Northern Baptist Convention at Wichita last May (See June issue, page 329) therefore includes \$100,000 for ministry to men in military service. With liquor, gambling, prostitution and other evils

rampant in the vicinity of the camps, no argument is needed in support of such ministry. The \$100,000 will be administered by the Home Mission Society.

Every Baptist church that has one or more of its young men in the army has a sacred obligation toward this World Emergency Fund.

Organic Church Union Arrives in Japan

A NEW chapter in Christian church history was written during the summer when 42 Protestant denominations in Japan organized the Church of Christ in Japan. On June 28th a conference of 317 delegates from every section of Japan drafted a constitution and elected officers. Organic union is the logical result of the government's policy in the Religious Bodies Law. In recognizing Christianity as a Japanese religion and in giving it the same status as Shintoism and Buddhism, it stipulated that its administration must be transferred from foreign missionary to Japanese control. This should not be difficult for Northern Baptists whose Foreign Board in its Japan mission has for years been moving in that direction. Moreover, the refusal of the government to recognize any denomination with less than 50 churches, or fewer than 5,000 members, made union imperative. Rev. Mitsuru Tomita, a Presbyterian, was elected head of the united church. Methodist Bishop Yoshimune Abe was made chairman of the general conference and of its executive committee. The existing denominations are permitted to continue as "branches" of the united church. Thus "organic union" is administrative and not ecclesiastical or theological. The constitution simply announces the Old and New Testament as the basis of church doctrine and the Apostles' Creed the center of confession of faith. The problem of Shinto worship by Japanese Christians is solved by a formal declaration that obeisance before a Shinto shrine is a patriotic and not a religious ceremony and involves no Shinto deity worship. Japanese Christians and missionaries hail the union with great satisfaction and confidently believe that through a united Protestantism they can now more effectively bring the impact of the Christian gospel upon the total life of Japan.

The American Episcopal Church, which summoned its bishops home, and the Seventh Day Adventists remain outside the union. The Roman Catholic Church was granted separate recognition by the Japanese government and is not included in the Protestant merger.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 410

Heavy Traffic and Many Wrecks on the Burma Road

By DAVID CROCKETT GRAHAM

The dangerous journey of a missionary who had to escort 165 bulky cases, weighing seven tons, of baggage, freight, white cross, dental and medical supplies for the West China Mission. By truck he traveled the famous Burma Road. In spite of Japanese air raids and much delay, everything arrived safely at its destination



It requires expert truck drivers on these hair-pin curves of the dangerous Burma Road

ON THE return journey to our field in West China, in order to save time and avoid danger, Mrs. Graham and our daughter Jean, with several other members of the party who had traveled with us from the United States, took the airplane at Hongkong and arrived in Chungking, West China, in seven hours. It took me several months because to me was assigned the duty of taking not only our own baggage, but also considerable freight for other missionaries in the West China mission and teachers in the Ginling Woman's College, 34 cases of White Cross supplies for the Baptist mission hospitals in East China, and equipment, medical and dental supplies for the West China Union University. Instead of using the airplane I traveled by steamer to Rangoon, thence by rail to Lashio, and from there by truck over the world-famous Burma Road.

I fully expected to be in Chengtu in a few weeks, but I had not taken into account the network of red tape in the Burma Customs. This is probably not equalled anywhere else in the world. Nor had I fully anticipated the difficulty of securing trucks to carry 165 bulky cases of freight and baggage, weighing about seven tons, over mountains more than 9,000 feet high. Practically all of this was bonded through

Burma into China, and should have required at most two days of time to clear through the Burma customs. It required two months and I had to open nearly 80 cases for inspection. All this was due to the network of red tape.

However, it is an ill wind that blows nobody any good. Soon after my arrival in Burma, the annual meeting of the Burma Baptist Convention was held, attended by nearly 2,000 delegates. It was also the 100th anniversary of the publishing of Judson's translation of the Bible into the Burman language. In Mandalay I visited our Baptist schools and met several Baptist Christian leaders. I also visited the Arakan Pagoda, the palace of two former Burman kings, and Mandalay Hill, and was taken by friends to the great steel bridge that is only a short distance from the spot where Judson was imprisoned at Ava. The head of the image of Buddha in the Arakan Pagoda and the halo on the ceiling above him are ornamented with costly pearls. The gold covering on his body is said to be in some places two inches thick. As a result of my address in the Mandalay Baptist Girls' High School the students decided that on Christmas day they would not exchange gifts, but instead would contribute money for the relief of war orphans in China.

Finally the freight and baggage was cleared, carted to the freight yards, loaded on freight cars and carried by rail to the end of the line at Lashio. On my first Sunday in Lashio I preached in the Baptist church. I spoke in Chinese and in English, and the address was translated into



ABOVE: *The Young Men's Christian Association building in Chungking, West China, just after a Japanese airplane bomb had fallen into the street, where it exploded and left a huge yawning crater*

RIGHT: *Interior of the Baptist Church in Chengtu, West China, following one of Japan's many air raids. {See page 398}*



BELOW: *Three innocent victims of a Japanese air raid on Chungking, West China. One of them, the baby in the mother's lap, is dead. The other is manifesting in the only way he knows how his own terror and sorrow. Behind them are the ruins of what was their home. The mother looks on in pity and grief, wondering why she was singled out for such a disaster*

the Shan, Kachin, and Burman languages. At the close of the meeting the pastor announced that the collection would be given for the relief of suffering in China. It amounted to nearly 27 rupees. In this little church of less than 300 members I saw worshipping together citizens of Sweden, England, Canada and the United States, and Indians, Burmans, Chinese, Kachins, Shans, and Karens. The spirit of Christ can break down international and interracial jealousies and hatreds, and leave in their stead mutual appreciation and friendship.

The old Karen New Year occurs on December 28th. On this day the Karens of the Lashio Baptist church first had breakfast together and then held a service in the church. There were three addresses by Karens and one by myself, and

special music by the choir and by various classes. An old Christian told of the conditions before the coming of Judson, the prevalence of malaria and other diseases, and the oppression by the Burmans who sometimes tried to exterminate the Karens. He told of physical and social improvement, educational progress, and the growth of the Christian church until there are now over 135,000 Christian Karens in Burma, nearly all of whose schools and churches are self-supporting. Karens have graduated from Judson College, and hold responsible positions in schools, business, churches and in government service. At the close of the service the chairman announced an offering "for the relief of suffering Christians in China." It amounted to seven rupees, or \$35 in Chinese currency.

There were only 45 Karens present, including about 20 school children and a few babes in arms. Many are poor, and none are well-to-do.



They are members of a self-supporting church that pays all its expenses and the salary of its pastor. All the parents send their children to school. Much of the time the children and some of the parents go barefoot. An old Christian told me that there were times when he did not have

At Lashio I stayed at the home of a fine Christian leader, U Po Ne, who is principal of the Government Boys' High School. Day after day I endeavored to secure trucks to carry the freight and baggage over the Burma Road into West China. The South West Transportation



ABOVE: Bombs from Japanese planes are falling and exploding and the resulting fires are raging in the city of Chungking, West China



RIGHT: Main entrance to the damaged Chengtu Baptist Church after an air raid. Part of the church has been repaired and services are again maintained. (See pages 397-398)



BELOW: Two pictures that tell their own stories. Homeless victims of a Chungking air raid are searching the ruins for injured or dead relatives while all around is a vast area of desolation and wreckage. At the time of Dr. Graham's arrival the city had been bombed 78 times



enough to eat. Yet without any suggestion from me, these people decided to send their money to help relieve "the suffering Christians of China." I cannot fully describe my emotions, but I felt that the character, the moral and spiritual quality, and the sacrificial giving of many of the Christians in Burma would put to shame not a few of our American Christians.



Company had agreed to engage trucks for me, but was unable to do so. There were hundreds of lorries at Lashio, but they were needed to carry goods for the Chinese government, for the Chinese and the American Red Cross Societies, and for numerous other public and private organizations. Since the trucks had to carry their own gasoline, a three-ton truck could take

only about two tons of freight. Finally I secured four three-ton Chevrolet trucks with expert drivers, and eventually left the booming town of Lashio for Chengtu.

Lashio is at the edge of a district noted for the prevalence of malignant malaria. Often a patient is "out of his head" soon after becoming



ABOVE: *The victim of a Japanese air raid has been given emergency first aid. His wounds have been bandaged temporarily and he is now being carried in an improvised stretcher to a hospital. He failed to reach an underground shelter before the planes arrived*



LEFT: *Chungking at night as seen from across the river when there is no blackout and airplanes are not expected*

ill, and dies within a short time. One missionary became delirious at once, and was dead within less than two days. Anywhere between here and Chengtu amoebic dysentery may end a person's career within a week. Long ago Marco Polo wrote of this "fever." Until recently it was confined to the territory between Lashio and the Mi Kung River. It has now spread southward into northern Burma, and northward into the Chinese provinces of Yunnan and Kweichow. Last summer Mr. Albertson of the Canadian Mission was sent to bring freight and baggage from Kaiphong to Chengtu. He died in Kunming of malignant malaria. Later Dr. Wallace Crawford of the same mission was sent to take his place. He returned by airplane to Chengtu with three diseases, one of which was amoebic dysentery and another malignant malaria.

A few hours of travel brought me to the town

of Kutkai, where Rev. and Mrs. G. A. Sword, members of the Burma Baptist Mission, carry on an important work among the Kachins. Here are flourishing mission schools and a remarkable church. As one approaches the building one has the impression that he is approaching a palace, and might think, "What a waste of money." But no. The Kachin Christians donated most of the labor, and it was built out of the common stone of the region. Mr. Sword has a genius for building, and the result is that at a minimum of expense there has been erected a wonderfully beautiful and convenient place of worship. (Read again "*The New Church Along the Back Road into China*," by Gustaf A. Sword, in *MISSIONS*, January, 1940, pages 10-13.)

That night I reached the China-Burma border, staying in the public rest house, and the next morning I crossed to Wang Ting where I



BELOW: *A street scene after a bombing squadron has done its work in Chungking*

had to pass through the Chinese customs. The Chinese Red Cross Society had given me a passport exempting the medical supplies and White Cross materials from all import duties in China. I had also letters from President Wu Yi Fank of Ginling Woman's College, and passports from the West China Union University, from

the American Consuls at Rangoon and Kunming, and from the Chinese consul at Rangoon. It was entirely legal for the Chinese Customs to collect import duty on nearly everything but my own personal baggage. I was treated with the utmost courtesy, passed without the opening of a single case, and was not charged one cent of duty. There are several customs stations between Wang Ting and Chengtu, and everywhere I was treated in the same way. Not a box was opened. No duty was charged. And there was no unnecessary delay.

The Burma Road, which has been called China's lifeline to the sea, is 726 miles long from Lashio to Chungking. Making hundreds of hair-pin turns, it goes up and down steep grades, around cliffs, over uninhabited and precipitous mountains, across swift mountain streams, and through fertile valleys. It is much improved since it was completed in December 1938, but is still narrow and so dangerous that wrecked trucks, busses and cars are common sights along the roadside. For miles and miles one realizes that a skid of a foot or two would send trucks and contents rolling down the steep mountain-side.

This road, which was built in less than a year by about 160,000 men and women using very simple tools, is a great engineering achievement. Over it travel daily about 200 huge trucks carrying goods into China, and as many carrying tung oil, pig bristles, and other exports out through Burma.

Arriving at Pao Hsien, which had recently suffered severely from an air raid, I found many houses demolished. About 200 civilians had been killed and as many wounded. Next morning I delayed outside the city to fill up with gasoline and to change a broken spring. There was an air alarm, and I witnessed an exodus from the city that was a terrifying stampede. Probably more than 20,000 people left the town. Old women with canes hobbled along on their bound feet. Men, women and children of all ages trudged along carrying bundles. Trucks, automobiles and herds of pack animals all hastened to get out into the country.

About ten o'clock Japanese airplanes flew over the town towards the northwest. Three hours later I reached the Mi Kung River bridge

only to find that it had been bombed and wrecked by the Japanese planes. All the buildings near the bridge had been destroyed. The rocky mountainside had been pitted and scarred at least 200 feet above the bridge. On the south side were pits varying in width from 10 to 36 feet, and in depth from five to 15 feet.

For three days I was delayed here, compelled to eat canned food and to sleep on the driver's seat or on a cot in the open. Eventually I got across and went rejoicing on my way. Passing in sight of the snow-covered Talifu mountains and crossing peaks nearly 9,000 feet above sea level, I finally arrived at the West Hills of Kunming.

Here I met Rev. A. Evans, an old friend who is a veteran missionary of the English Methodist Church. His mission has over 20,000 Christians among the Hua Miao aborigines alone. His work is prospering both among the Chinese and among the tribes-people. I visited the National Epidemic Prevention Bureau which is manufacturing over 100 vaccines, serums, and anti-toxins, and which last year sent out over five million doses of cholera vaccine, and was then endeavoring to fill an order for five million doses to counteract the plague in north China.

Kunming has suffered many air raids, one of which occurred on the day before I arrived. Numerous buildings have been wrecked, but it is remarkable how normally the city carries on, and how many factories and military objectives the Japanese have failed to destroy. Few of the people have moved away. Nankai, Peiping and Psinghua Universities have united and, with an enrollment of 3,000 students, are doing regular work inside the city. The Y.M.C.A. and the various churches are carrying on regular programs. Many of the people evacuate the city every morning and return every afternoon. Shops do not open until three o'clock in the afternoon and close about midnight.

On the road from Kunming to Kweiyang I had the experience of passing over a perilous mountain road at night in a fog so dense that I could not see the ground a few feet ahead. All had to proceed very slowly, and even then one of the trucks nearly went over a precipice. Between Kunming and Chungking are plenty of rugged mountainous roads with numerous hair-

pin turns. High conical peaks piercing the skies, rugged and wooded mountains, and a waterfall that is probably the largest and most beautiful in all China, are a few of the wonderful sights that I saw as I passed along.

Kewiyang was severely bombed nearly two years ago, but since then has suffered no air raids. Here the Christian churches and the Y.M.C.A. and the Y.W.C.A. are doing excellent work. Here are offices and hospitals of the Chinese Red Cross Society, the head office of the International Red Cross Society, and Ta Hsia University. I was amazed to learn that over 1,000 pack animals, and hundreds of carts drawn or pushed by horses, donkeys, cattle, or men, pass through Kweiyang daily carrying cotton and other supplies from the coast into free China, and as many carrying tung oil and other exports eastward to the coast or southward through Burma.

One day while only 90 kilometers from Chungking, I was riding in the first truck. The others were not far behind. Two new trucks filled with soldiers passed us, travelling at high speed. Before they passed our fourth truck one rolled 300 feet down the mountainside. The truck was wrecked, but the occupants leaped out and none was hurt. The other truck fell 30 feet down the

cliff and was also wrecked. Nine of the soldiers were wounded, two of them seriously.

Chungking has been bombed 78 times. Much of the city has been laid waste by explosives or by fire. Everywhere can be seen ruined buildings including churches, homes, factories, stores, and hospitals. Here again I was amazed at the extent to which the city is carrying on in spite of air raids. Numerous six- or eight-story buildings have the upper stories wrecked, and they look like ghostly skeletons. Nevertheless, the first two floors are inhabited or used as stores. Pieces of lumber and bricks have been salvaged here and there to make temporary homes or to erect small buildings in place of the larger ones that have been destroyed. During the Han dynasty, B.C. 206 A.D. to 221, the Chinese inhabitants of Chungking carved out underground caves in the solid rock in which to bury their dead and to protect them from harm. During the past three years the Chinese of Chungking have dug miles and miles of caves in the solid rock in which to house factories, machine shops, and government and business offices, and to protect the living from bombs dropped from the air.

Eventually I arrived safely in Chengtu. All along the way from Lashio I had little delay, and no serious accident. Not an article was lost, and



Thousands of coolies are kept in readiness day and night and are quickly transported to any section of the Burma Road that may have been damaged in a Japanese air raid

hardly anything broken. I was in the best of health.

In almost every town and city there were evidences of air raids—wrecked and burnt buildings, heaps of broken tiles and bricks. Prices have risen higher and higher until the cost of rice and other commodities averages more than ten times as high as it was a year ago. Some schools have had to close, and many pastors, teachers, and other professional people are finding it very hard to get along. Yet the spirit of the Chinese is not broken. New highways are being constructed, new factories and mines opened, and agriculture improved. A new railway is being constructed from Kunming southward towards Lashio and northward towards Suifu. Work continues on the railway bed to Chengtu.

In former years in Yunnan, Kwaihou and Szechwan, there were fields of growing poppies almost everywhere, and opium dens by the hundred in every city and village. From Lashio to Chengtu I did not see a single opium field or growing poppy plant, and not one opium den. The Chinese government has done remarkably



Under General Chiang Kai-Shek's vigorous leadership the opium traffic in China is being suppressed. Luxuriant poppy fields like this are now seldom seen, except in the Japanese controlled sections of China where opium is still a source of revenue and its consumption is being encouraged in order to keep the Chinese in subjection

well in decreasing the planting, sale and consumption of opium in West China.

In Szechwan Province alone there are now at least 31 universities and colleges, and over 300 high schools. During recent months the government has opened an educational science institute, a provincial library, and a museum, and it

is expected that an arts institute will be added. The West China Union University is adding new buildings, and cooperating with the National Central University, Ginling Woman's College, Cheeloo University, and Nanking University. The Department of Pharmacy of the W. C. U. U. is making 200 different kinds of medicines out of local material. The Theological College, which opened in 1937 with only four students, has now 70. In the West China Union University and the four cooperating institutions the religious meetings are well attended and between 40 and 50 students have been baptized during the past year.

The front and the rear of the Chengtu Baptist church have been destroyed by air raids and the primary schools have had to be closed, but the main building is intact, and the work goes on. Recently ten new members were baptized.

Difficulties and discouragements there are and will be. Yet almost everywhere I have been told that the West China people are more receptive to Christian teaching than they were before, that the Christians from East China are in all localities, attend and assist the local Christian organizations, and that some have established churches where there were none before. Students and teachers now seem specially responsive to the Christian message. Rev. S. Lautenschlager of Cheeloo University tells of extensive evangelistic tours that he made in northern and western China, speaking in schools, churches, and Y.M.C.A. buildings. He tells of conversions, especially among students, and concludes, "The whole northwest is open for the gospel. . . . All the doors are wide open. All who can be spared in the East, or who find work impossible there should come to China's great northwest. China's new northwest is no doubt one of the greatest mission fields in the modern world."

While passing through Kunming an inscription on a wrecked building caught my attention. This is what it said,

EVEN IF THEY BOMB US TO DEATH
WE WILL OPPOSE THEM TO THE END

A people with such a spirit cannot be defeated. What Mr. Lautenschlager has written is true. West China today is one of the greatest mission fields on earth.

FACTS AND FOLKS

Rev. Harold O. Gronseth, who at Wichita received the Rosa O. Hall award for meritorious service in a rural field (see *June issue*, page 349), has been pastor of the First Baptist Church of Walworth, Wis., since 1923. From this place his parish has expanded to include a wide territory. Darien, East Delavan, Lake Como, North Walworth, Sharon Corners and the Seventh Day Baptist Church at Walworth have been included within the range of his ministry. His service as director of weekday Christian educational programs in rural schools has been a marked feature of his long pastorate. His knowledge of farm needs and helpful identification with the life of the communities lying within his large parish have won him the affectionate regard of the people.



The Bruce Kinney Memorial Scholarship Fund of \$5,000 has been oversubscribed by more than \$1,000. Friends of Dr. Kinney and the American Indians have contributed \$6,017.26. This is a most gratifying response to an appeal in behalf of a worthy cause. The Fund will not only perpetuate the name of Bruce Kinney, but throughout the coming years the income will provide annual scholarships at Bacone College for deserving young Indian men and women. The Mission Society expresses its sincere gratitude to all who contributed.



The retirement of Dr. C. M. Dinsmore as Secretary of the Department of Church Edifice Funds and Building Counsel has been announced by the American Baptist Home Mission Society. Dr. Dinsmore was formerly pastor of the First Baptist Church of Evansville, Indiana, Secretary of the Indiana Baptist State Convention,

News brevities reported from all over the world



Harold O. Gronseth

and has been in the service of the Home Mission Society since 1931. His work in the administration of church edifice funds and in counseling with churches engaged in building operations, has been conspicuously successful and has been greatly appreciated by all who have been associated with him in this important service. Having reached the age of retirement, he terminated his services on July 31 and has returned to his home in Indiana to devote his time to interim pastoral ministry.



Jews in large numbers have moved into Los Angeles in recent years. Recognizing the need of a Christian ministry among them, the Los Angeles Baptist City Mission Society has established a Department of Jewish Friendship and Evangelization and has appointed Mr. Frederick J. Berger as its Director. Mr. Berger is a Gentile, a graduate of Linfield College, holds an M.A. degree from Stanford University, and will this spring receive his B.D. degree from the Eastern Baptist Theolog-

ical Seminary. The announcement about his appointment states that he "will devote his time to definite work in an effort to make Jesus Christ known to the Jews as their blessed Messiah." He has been a world traveler and has been in contact with Jews in Palestine, Vienna, Berlin, London and many cities in America. He has a keen understanding of the Jewish problem and a profoundly sympathetic interest in Jewish evangelization.



In April, last year, Dr. David C. Graham of West China published a remarkable article, "The Greatest Trek in Human History" (see *MISSIONS*, April, 1940, pages 206-210), in which he described how more than 40,000,000 Chinese had been compelled by the Japanese invasion and conquest to evacuate their homes in East and South China and to establish new homes more than 1,500 miles away in remote West China. Confirming that description of Chinese mass migration is a recent study of hospital and dispensary patients who were treated last year by Dr. R. L. Crook at the Briton Corlies Memorial Hospital in Yaan (formerly Yachow), West China. Every one of the 19 provinces into which China is divided was represented among Dr. Crook's patients. The number ranged from two patients from Fukien Province to 3,414 patients from Sikang Province, which thus exceeded the 1,388 local patients from Szechuen Province in which the hospital is located. "Before the war with Japan we seldom had a patient from an outside Province," concluded Dr. Crook. He had a busy year in the hospital, performed 647 operations, vaccinated 1,322 people against smallpox, and treated 576 in-patients and 7,398 out-patients.

The Night Falls on Religious Liberty in Europe

Throughout almost the entire continent of Europe, from Spain and Portugal clear across the steppes of Russia, religious freedom is departing from the life of mankind

By W. O. LEWIS

NOTE.—Dr. W. O. Lewis spent last spring in Europe. He sailed from New York on March 8th and returned in time to attend the Wichita Convention. See June issue, page 354. In this article he describes the growing suppression of religious liberty in that continent.—ED.

SOME months ago during a German air raid on London a bomb exploded in front of St. Giles Cripplegate and blew a statue of John Milton off its pedestal. John Milton in his day was a champion of religious liberty. This incident may be taken as a parable. The war in Europe has not only destroyed many lives and much property. It has been very hard on freedom of conscience. In several countries efforts to curtail or suppress entirely the free exercise of religion have increased since the war began. And nearly everywhere in Europe it is felt that if Great Britain is defeated there will be still less religious liberty.

Liberty is not an end in itself, but it is an indispensable condition of progress. A high degree of civilization is impossible unless men are free to worship the Lord in whom they believe. And in so far as external constraint is concerned, they must also be free not to worship. No civil disabilities, no fines, no imprisonments should be imposed for believing in and practicing any religion that is not immoral. Nor should men be punished for being atheists or refusing to adhere to any religion. Moreover there must be freedom to preach and freedom to win converts, not merely freedom of private worship.



This photograph, taken from the rear gallery by the Editor in August, 1930, is reproduced because of its historic interest. A meeting of this character will not likely be held again during the lifetime of this generation. The picture shows Dr. J. H. Rushbrooke in the pulpit of St. Olai's Cathedral in Tallinn, Estonia, preaching to the Baltic States Baptist Conference. Now that Estonia has been absorbed by Soviet Russia, the cathedral is probably closed and the Baptist movement suppressed

Religious liberty is more important than any other kind of liberty because it is the foundation

on which other liberties rest. Political or civil liberty soon become impossible when freedom to pray and worship is denied.

Why should any one wish to curtail religious freedom? Probably the main reason is that the modern dictator for political ends finds it necessary to control the thinking of his people. It is a tribute to the power of religion that he desires to capture it and harness it up to his military machine.

On my recent visit to Europe I discovered several interesting examples of the curtailment of religious liberty. I had read about some of these before and was able to confirm what had been reported. In other cases I learned first hand of things I had not known before. I have taken pains to verify the reports that have come to me and from my own experience I am able to add a few details.

Inside Portugal there is religious liberty because the constitution of Portugal guarantees it. But recently the Portuguese Government has made it difficult for Protestants to serve as missionaries in the Portuguese colonies. Perhaps it is feared that some missionaries who are not Portuguese may foment trouble among the subject colonial people. That supposition cannot apply to Portuguese Protestants whose loyalty cannot be questioned. They also have been re-

fused permission to return to their fields after coming home on furlough. If this policy is continued, it will not take long to destroy these missions.

In Spain before the civil war there was more religious toleration than there is now. A few examples will illustrate what has taken place.

There are not many Protestants in Spain, but as minorities they are supposed to have their rights. There about 150 places of Protestant worship scattered throughout Spain. About 20 of these are open while the remaining 130 are closed. Some may assume that Protestants have lost their freedom because they favored the Republic during the civil war. It is probably true that the sympathies of the evangelicals were largely with the Republic because they had enjoyed liberty under that government. But when the extreme radicals got control and began to kill priests and destroy churches, they did not spare the Protestants. A Methodist church was burned. Baptist and Congregational churches were sacked by mobs. During the present emergency in Spain the local authorities interpret all general orders against public meetings as applying also to Protestant meetings. But so far as I could learn *no Roman Catholic churches are closed.*

While the civil war was still raging in Spain the representative of General Franco in London



Another photograph now also of fascinating historic interest. This shows a Baptist Sunday school parade on the main street of Arad, Rumania, in the summer of 1930. Since then Rumania has continually been persecuting the Baptists. Now that Nazi Germany controls the country, a Baptist demonstration of this character will likely not be repeated

in reply to questions put to him by Dr. J. H. Rushbrooke promised that if General Franco won, there would be full religious liberty in Spain. And now, two years after his victory, Protestant churches are tolerated only in Madrid and a few other places.

It must be said, however, that although the Roman Catholic Church has a privileged position in Spain it does not have all it wants. I learned of one priest who during the last Lenten season preached a series of sermons on the words from the cross. When he spoke on the text, "Father forgive them, for they know not what they do," he said the Spanish Government should forgive and open the doors to the many political prisoners still in jail. For this sermon the priest himself had to pay a fine and go to jail. And it is pretty generally understood that Franco and the Vatican do not always see eye to eye when bishops are to be appointed.

The sale of Bibles is now stopped in Spain. A century ago in Spain permission was refused to print Bibles without notes because the Council of Trent in the 16th century decided that no part of the Scriptures should be printed in any Catholic country without the accompanying notes of the Roman Catholic Church. Today in Madrid the Bible store of the British and Foreign Bible Society is closed and its supply of Bibles has been confiscated. Why should any one fear to place the Bible without notes in the hands of the people?

There is still another severe restriction placed on liberty in Spain. No Protestant may now teach in a public school. All children in the public schools must learn the catechism, be confirmed, and attend Mass. Protestants who are true to their convictions must, therefore, find some way to educate their children privately.

In unoccupied France I was told that an effort had been made to censor the sermons of the Protestant pastors. In some communities the local authorities tried to force pastors to submit their sermons to the censor. Even the National Government in Vichy ordered pastors to send their sermons to Vichy two weeks before they were preached so as to permit the politicians to take out any part of the sermon that might be objectionable. But the descendants of the Huguenots are hard to manage. Not one preacher

submitted his sermon to the censor and so the order was dropped.

Everybody from Germany whom I was able to interview agreed that the Nazi regime is bringing increased pressure upon all religious activity. The Roman Catholic Church, because it is an international church, was persecuted almost from the beginning. Part of the Protestant State church has also had to suffer. Pastor Niemoeller is still in a concentration camp. Until recently the smaller free church denominations were not molested. Latest reports indicate that they also are beginning to suffer. I was told that some of their ministers are now in concentration camps and they do not now have the freedom to carry on evangelistic work which they had a short time ago. It is becoming increasingly difficult for any practicing Christian to hold any position with the government or to rise above the rank of a private in the army.

In all parts of Europe now dominated by Soviet Russia* there is scarcely any religious liberty left. Estonia, Latvia, Lithuania and Eastern Poland are now virtually assimilated and absorbed into the communist political system. Many of us were foolish enough to hope that the Soviets would not offend the people of these areas by placing restrictions on the free exercise of religion. Our hopes have been utterly disappointed. While the religious people now under the Russians in Eastern Europe are not under greater restrictions than religious people

* See Editorial Note on page 403



This was the Baptist Theological Seminary in Moscow, Russia 15 years ago. Today it is a workers' apartment house. Throughout Russia there is no training school of any kind for Baptist preachers



The German Baptist Theological Seminary in Hamburg, Germany. This is still functioning but the degree of intellectual freedom accorded its faculty under present conditions in Nazi Germany can easily be imagined. Nevertheless more people today attend church in Germany than for many years in the past

in Russia, itself, they nevertheless feel their deprivations all the more keenly because they had been accustomed to relative freedom for many generations. Even before the first World War there was more religious freedom in the Russian Baltic provinces than in the rest of Russia. Following the end of the first World War they enjoyed almost unlimited freedom until the Russian occupation during the present war.

In one of the Baltic states soon after the Russians moved in, a large Lutheran church immediately arranged to have a confirmation service for children because it was well known that such religious ceremonies would promptly be forbidden. In other years there were usually not more than a dozen children confirmed. On this occasion about 600 were confirmed. If this had not been arranged so promptly it is more than probable that these children would never have taken part hereafter in any such religious exercise. Last spring a letter from a Christian in one of the Baltic states to friends in the outside world asked when Easter would come. No calendar printed under Russian auspices is allowed to publish the dates of church festivals. The theological faculties of the universities have been dismissed. Baptist seminaries have been closed.

NOTE — *This article was written by Dr. W. O. Lewis before Germany began war on Soviet Russia late in June. What effect the German invasion of the Baltic States of Estonia, Latvia, and Lithuania and of Eastern Poland, all of which were seized by Russia late in 1939, will have on the restoration of religious liberty in those areas must be left for the future to reveal. — ED.*

Many church houses have been turned into picture shows or clubs. Many leading pastors of all Protestant denominations, many priests of the Roman Catholic Church, and many prominent Rabbis have been arrested. Some are in jails in the towns where they live. Some have been banished. In most cases their friends now know nothing of their whereabouts.

The closing of churches and the banishment of religious leaders is serious. But far more serious and one of the hardest things for religious people to bear, is to have their children educated in atheistic public schools. In all countries which the Russians have recently taken, the most intense anti-religious campaign is carried on over the radio and in other ways. Throughout the areas in Eastern Europe annexed by the Soviets there are about 40,000 Baptists. Here the denominational future is most precarious.

While the outlook for religious liberty in Europe is thus dark indeed, there already is a bright side to the picture. In many places today there is a deeper interest in religion than there has been for years. In spite of the fact that Nazism is opposed to the Christian religion, it is more than likely that more people now go to church in Germany than for many years. And many French people who were formerly inclined to be agnostics or free thinkers are now turning to religion. Both Catholic priests and Protestant ministers testify to the fact that thousands of people who formerly neglected the church and even despised religion, now go to church for consolation. Several Protestant ministers in France with whom I talked, told me they had never seen such activity among the lay-members of their churches. And the generosity of the church members in maintaining their church services testifies to their vital interest in religion.

Although the darkness of night seems to be descending on religious freedom in Europe and it is being crucified and buried, let us not forget that Jesus rose again on the third day more glorious than before. It may be that out of all the suffering and sorrow in Europe, religious freedom is destined to have a new resurrection.



A cattle roundup on the sand hills of Nebraska

The Sand Hill Parson of Nebraska

An intimate glimpse into the life of a rural pastor and his ministry, with the most meagre equipment, in meeting the social and religious needs of his isolated community

By J. CLYDE CLARK

ABOUT 300 miles north and west of Omaha on the "Black Hills" route of the C. & N.W.R.R. lie the Sand Hills of Nebraska. For miles and miles around stretch these hills with every bump just like every other bump.

White faced cattle, the best in the world, roam these hills in countless numbers. Grasses to the number of 65 varieties grow here in profusion and transform these hills into a grazing ground unequaled in extent or quality. Wind mills with their pipes sunk deep, tap vast underground reservoirs of pure water such as you have never tasted. There are wind mills in the gullies and wind mills on the hilltops. It is a bit of Holland transplanted to Nebraska.

Here is my field. I like it. I sleep with it, eat with it, and pray for it. The field lives with me. It is not just a geographical expression. I should like to make you see it, feel it, and pray for it as I do. It is an enormous field. The nearest other Protestant church is 11 miles east. A part-time Protestant church is 16 miles west. South of us stretching mile after mile far beyond the Niobrara River roll the endless sand hills, with home after home never hearing the sound of a church bell nor the voice of a gospel messenger! And this has gone on for years and years.

The northern limit of this field reaches into South Dakota for 15 miles. Here is an area of 500 square miles and our Baptist church is the

only evangelistic force. And if you exclude the Roman Catholic Church, here is an area of fully 1,000 square miles in which our Baptist church is the only Church of any kind. I am not interested in square miles of territory as such. But these square miles represent ranches, homes, whole communities, scores of children, and hundreds who, year after year, hear no gospel.

In a recent conversation with a woman who owns a big ranch about 40 miles south of us, I asked, "What lies in these 40 miles?"

She replied, "Ranches, cow-boys, children, and cattle."

"In all that area, is there a church or Sunday School?"

Her answer was, "No! none of any kind."

I talked to a boy 15 miles north and invited him to Sunday school. He looked frightened and said "No sir, not me!" That boy was neither outlaw nor numskull. He was bright-eyed and quick-witted. There are thousands like him in this area. And that is our challenge. How to reach him and his crowd is the pressing, imperative job of this church. I could spend my full time, in a car doing nothing but calling, calling and witnessing, if I had the *car* and the *means*.

My village has about 200 inhabitants, while 60 families live within driving distance. This is

my immediate responsibility. South and east about 30 miles is a community group without church or Sunday school. Within this area live 22 families who have a community building and schoolhouse and a post office. Eight townships are comprised in the community. That field could be opened up easily if I had a car that would stand the strain and the means to run the car. South and west is another grouping that awaits the call of the gospel messenger. Down on the Niobrara River there is a third rather natural grouping. This area has been visited regularly during my ministry. Across the border in South Dakota is the possibility of another out-station. To open these areas means much travel, much gas, and a car that will stay together. No car of ancient vintage can stand the strain of these country roads.

One superfine highway crosses our field at its northern end. Three partially improved roads lead south for a few miles. From the termini of these roads one travels the proverbial Sand Hill trails that are sand swept and rough beyond description. In the winter they are snow packed and impassable. One must travel these Sand Hill roads to fully appreciate them. Four broken springs testify to their smoothness. It takes from 45 minutes to an hour to travel 14 miles.

To meet this situation and to minister to these widely separated peoples has been my objective. The plans discussed herein have been tried and have helped, although the problem is a long way from a solution.

My first task was to make over a church property, which had become an eyesore, into an attractive house of worship. Words can not describe the church yard, overgrown with Russian thistle and Texas sand burrs. Nobody can imagine a front yard with deep cut "blow holes" as belonging to the house of the Lord. Precariously hanging to the front of the church was a rotten, sagging front doorstep so decrepit as to disgrace any property. These have given way to a level lawn held in place by a cement wall on the south and east and broad curving walks that approach the doors from south to east. Rapidly growing hedges of Chinese elm, caragana and cedar are changing the view completely. A grove of Chinese elm and cedar on the west and north will soon provide protection from both sun and wind.

My next effort was to make our church services as inviting and friendly as possible. I have tried to make people believe that we really wanted them to come to church. From somewhere, I know not where, the idea had gotten abroad that only Baptists were welcome. I have had people look askance at us when we assured them that they were wanted.

We have made a real effort to put some real thought into our Sunday messages. We are aiming at an educational and evangelistic ministry that will create an intelligent group of Christian workers. To this end we have held Bible classes, personal workers' clinics, and classes in Baptist principles. We have conducted



LEFT: *Two charming Sand Hill country maidens. The girl on the left is Pastor Clark's daughter.* ABOVE: *The workers' conference which meets regularly on the first Sunday of each month.* RIGHT: *Pastor Clark officiating at a baptismal service*



church vacation schools. We have stressed missionary reading. At present some of our rural teachers are using missionary reading provided by us in their opening exercises.

About the only source of amusement here has been the Saturday night dance, an institution that is wide open and abundantly enlivened by liquor. It was hell turned loose twice each month. This drunken debauch is vocal with male and female voices, screaming with vulgarity and profanity. Autos, with screeching horns are driven up one street and down another until early in the morning.

Practically the only place where young people could congregate at night has been the corner saloon masked under the guise of a drugstore. The demoralizing influence of this institution one meets everywhere. From this source there emanates a frank hostility to every venture for social betterment. To offset that during the winter months we become basketball conscious to a high degree. We back this whole-heartedly, although it seems somewhat overdone. However, it does provide somewhere for a limited few to congregate under wholesome conditions.

About two years ago we purchased an abandoned store building. This we bid in at a tax sale and got it for a nominal sum. We have been gradually equipping it as a recreation center. A ping-pong table provides amusement for many evenings. In this building we hold a free for all, monthly fellowship supper. Sometimes an offering is taken but contributing is not obligatory. Annually the men hold a harvest home festival here, the proceeds going for improvements. Last fall we held our young people's night here which featured recreation, discussion, worship, and



The choir of the First Baptist Church of Kilgore, Neb.



Parents with children who were dedicated at the annual children's dedication service

refreshments. Here also we held a flower show with 48 exhibitors, 48 varieties of cut flowers, 46 varieties of houseplants, many varieties of wild flowers peculiar to the Sand Hills, besides 16 unknown varieties. Folks came for miles to view our exhibit. We did this to demonstrate that flowers can be raised even in the Sand Hills.

Our plans also envision sewing classes for girls as soon as machines can be secured, and work benches and tools for manual art for boys. This will enable us to supplement the work of our schools which can not be done in a small school. It may be possible that classes in cooking will be developed sometime in the future. All we need is the equipment.

From Washington, D. C., we have received bulletins on infant care, pre-school care, and pre-natal care. These have been distributed in homes where there are children and particularly where there was an expectant mother. We have thus enlarged our sphere of influence and created a friendly attitude toward the church. We are 20 miles from the nearest doctor. Many of the babies here must come into the world without the assistance of a doctor.

I attend every farm sale that I can get to. A sale has an appeal quite its own. At a sale one meets everybody and his dog. There are two places where one can always expect a crowd. One is at a funeral and the other is at a farm sale. I find abundant opportunities to make telling contacts at sales. Often the owner feels complimented because the preacher attended the sale.

Whenever possible I have made a point of attending rural school functions. Four schools in our area have "literaries" at regular intervals. I try to shape our program so as to attend them.

I have always found a welcome and have made many valuable contacts in this way. Every spring these four schools hold a field day. This features both literary and athletic contests. Mrs. Clark and I have at times been judges of these events. Contacts thus made can in future days be converted into real Christian opportunities. Whenever possible I have also attended the 4-H round-up. At these round-ups I pick up valuable information. It is a splendid idea for a preacher to be able intelligently to discuss forage crops and soil conservation.

For the last two years, as long as the weather permitted, I have gone regularly to a grove on the Niobrara River and held an afternoon service. People come for some distance to attend. I have never hurried my visit. Plenty of time has been given for fellowship. At times more than 80 have been present at these services. Sometimes I planned a joint picnic between the town and the river people. Last June I baptized three candidates in a lake close to our meeting place.

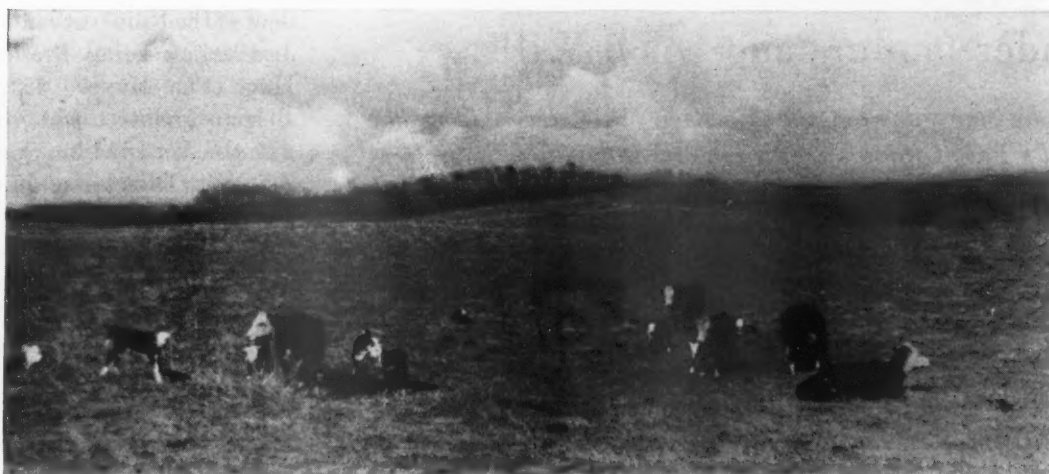
Interesting and unusual experiences fall to the lot of the rural pastor. One time I found myself on a beautiful high center. A half of an hour of hard work got me off. At another time I found my car standing on its nose in a hidden potato pit and only after an hour or more of work could I get out. "Potato pit" has an entirely new meaning to me now.

It is nothing unusual to be called upon to conduct funerals. But to be called upon to act as undertaker also was a new experience. The little

pine casket was on the table in the corner of our parlor as I stood close by the lamp to conduct the funeral of a tiny baby. The casket was made that morning by the father and a neighbor. Together the father and the neighbor dug the grave in the little cemetery 15 miles away. Then the father drove the 15 long agonizing miles back to his grief stricken home. Late in the afternoon the sorrowing funeral procession started. The sun was hidden and the cold, snow-filled wind whipped across the hills as the party drew up at the parsonage door. Indelibly etched on my mind is the group that gathered in our parlor. When the service was ended, I discovered that there was no funeral director. So I had to screw on the casket lid which was only a rude pine box cheaply lined. In it lay the tiny babe, beautiful even in death. There were no flowers.

Such is my field. No Baptist pastor is nearer to me than 100 miles. Often I get lonesome for pastoral comradeship. One district I visit always has a depressing effect on me and I can't throw it off for days. There is a narrowness here that is astonishing and incredible. I sometimes wonder if the gospel can really touch such a community. Yet here are some of the finest spirits I have met in 30 years of active ministry.

If you as a reader of MISSIONS have read this article through to the end, then may I suggest that you take time to offer a prayer for the pastors in many rural areas who live from hand to mouth on salaries that would not pay the gas bill of many a less fortunate brother.



The Sand Hill area is excellent grazing country. The cattle in this picture are part of the immense flock owned by H. A. Fox, Jr., of Kilgore

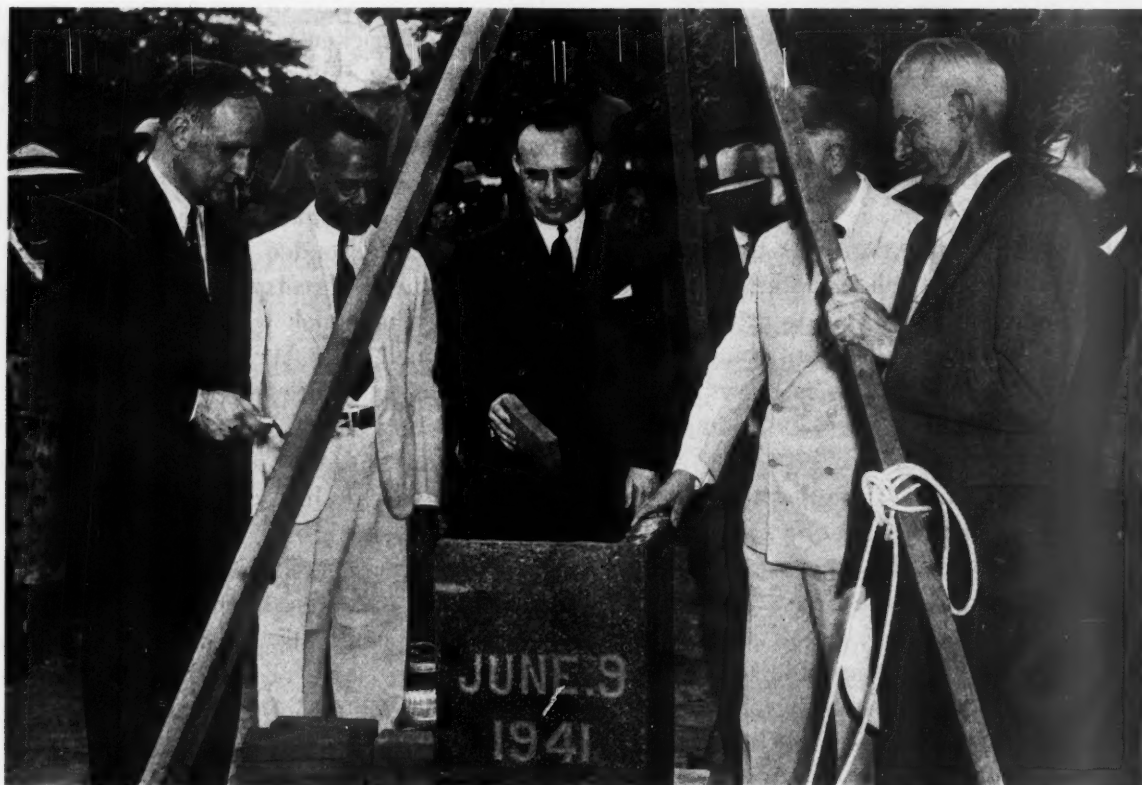
N·E·W·S

from the
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



Laying the cornerstone of the Belgian Pavilion at the New York World's Fair on its new site at Virginia Union University. From left to right, Dr. E. Theodore Adams of Richmond's First Baptist Church; new President of University J. M. Ellison; Dr. Jan A. Goris, Belgian Director of Information; Architect Hugo Van Kuyck, and retiring University President William J. Clark

It Will Be a New Symbol of Understanding and Good Will

Stone by stone the Belgian Pavilion was moved from the World's Fair Grounds in New York and is now in process of re-erection on the campus of Virginia Union University

By S. E. HENING

WITH impressive ceremonies the Virginia Union University in Richmond, Va., on June 9th laid the cornerstone of the Belgian Friendship Building. Originally the \$700,000 Belgian Pavilion at the New York World's Fair, it was dismantled stone by stone,

and is now being re-erected on the University campus. (See MISSIONS, February, 1941, pages 80-82.) The cornerstone was put in place by Dr. E. Theodore Adams, Pastor of Richmond's First Baptist Church and Chairman of the University Board of Trustees. He is a brother of Dr. Earl Frederick Adams. Associated with him in the ceremony

were Dr. J. M. Ellison, new President of the University, Dr. William J. Clark, retiring President, Dr. Hugo Van Kuyck, distinguished Belgian architect who will supervise the construction, and Dr. Jan A. Goris, Director of Information for Belgium in the United States, who represented and spoke in behalf of the exiled Belgian Government in London.

In his address Dr. Goris paid tribute to the service of Belgium to the 12,000,000 Negroes in the Belgian Congo and emphasized the spiritual kinship between Belgium and the United States. In conclusion he set forth in the following

admirable statement, the purpose of the building when re-erected:

When people ask you what the Belgian Friendship Building is, you should tell them that it is the gift of a poor, crushed people, fighting for its independence, to a great peaceful republic; it is the gift of a government in exile to a prosperous, united country; it is the gift of a Catholic country to a Baptist school; it is the symbol of human understanding and good will; and that it is the negation of racial prejudice, hatred and violence.

During the summer months the building has been in process of re-erection. Dedication of the entire building is scheduled for November with Count Robert van der Straten-Ponthoz, Belgian Ambassador to the United States, making the presentation.

Virginia Union University was started by the American Baptist Home Mission Society as a school for Negroes in November, 1865, with 25 enrolled. In 1867 Rev. Nathaniel Colvar leased the old Lumpkin's Jail in Richmond for the school, which in 1868 was changed into a theological seminary for Negro Baptist preachers. From that humble beginning emerged the university which was established on its present spacious campus in 1899. Among its 6,043 Negro graduates, to which 70 were added at last June's commencement, are 750 ministers and 1,331 teachers, 62 deans and professors and 6 college presidents. Today the Virginia Union University, with an enrolment of 650 students, is one of the strongest Negro colleges that Northern Baptists established in the South after the Civil War.

Stockholm Baptist Seminary Celebrates 75th Anniversary

More than 2,000 people crowded into the spacious Concert Hall of Stockholm, Sweden, on the evening of June 6th to celebrate the 75th

anniversary of the Bethel Baptist Theological Seminary. In its long history, this training school for Swedish preachers has had only three presidents. Dr. K. O. Broady, a graduate of Colgate University who came to Sweden in 1866 after serving in the Union Army during the American Civil War from which he emerged as a Colonel, served from 1866 to 1906. He and Rev. Anders Wiberg, whose ministry in Sweden was supported by American Baptists, founded the Seminary. Dr. C. E. Benander served as President from 1906 to 1927. He is also a graduate of Colgate University. Dr. N. J. Nordstrom has been President since 1927. He is a graduate of the University of Upsala.

During the past 75 years the Bethel Seminary has graduated 945 students. The majority have served as Baptist ministers in Sweden. About 130 came to the United States as Swedish Baptist pastors and teachers. Several have worked in Finland, Estonia, Norway and other countries in Europe, while 76 have served as missionaries in China and Belgian Congo. Thus the institution has exerted a deep influence on the religious life

of Sweden and on the Baptist denomination in many other lands.

Originally established and sponsored by the American Baptist Foreign Mission Society, the Bethel Seminary has proved to be one of the most successful and profitable investments ever made in a foreign land by American Baptists. It gradually became entirely self-supporting, and for many years has received no financial assistance of any kind from the United States.

To the 75th anniversary celebration came fraternal delegates from Finland and Denmark. Messages of felicitation arrived from other lands. *No delegate was allowed by the German government to come from Norway.*

Two Distinguished Baptists On Shurtleff College Faculty

Shurtleff College begins the current academic year with two distinguished international Baptists on its faculty.

Dr. H. Prochazka (Ph.D. degree from Prague University), will teach courses in the Bible and Biblical Literature. As President of the Baptist Theological Seminary in Czechoslovakia he came to Atlanta



Main Building of the Bethel Baptist Theological Seminary in Stockholm, Sweden

in July, 1939, to attend the Baptist World Congress. Before he could return, Europe was plunged into the second World War. He has been in the United States ever since.

The other temporary faculty appointee is Dr. H. B. Benninghoff, on furlough from Japan, who will devote his time to building the religious life of the campus. He will attempt to duplicate the type of service which he has done so successfully for nearly 40 years at Waseda University in Tokyo.

With these men from abroad added to its regular staff, Shurtleff College can guarantee an interesting year for every student who takes advantage of a remarkable opportunity in instruction, inspiration, and international fellowship.

A Good Will Gift From Japan

There are doubtless many things which Japanese Christians would like to say to American Christians in these days which circumstances forbid them to voice. All the more eloquent of their sincere feelings is the recent gift from Director Tota Fujii, on behalf of the Tokyo Baptist Tabernacle, the institutional

church in Tokyo where Dr. William Axling has served for so many years. A beautiful vase of exquisite Japanese workmanship was brought to America by Rev. M. F. Farnum. It bears the following inscription:

A TOKEN OF REMEMBRANCE TO
THE AMERICAN BAPTIST FOREIGN
MISSION SOCIETY FOR ITS LONG
AND UNTIRING COOPERATION
WITH THE TOKYO TABERNACLE

Accompanying the vase was a letter to the Foreign Board:

You have helped us to sow the seed of the Kingdom of God in Tokyo. Such a seed cannot really die out of the world. And the influence of Dr. and Mrs. Axling, and later of Mr. and Mrs. Farnum, has been felt in the spirit and motives of those who came in contact with them. A beautiful and sweet perfume once perceived is going to be remembered for many years to come. And I want to thank the Board for the good-will gift of 4,000 yen to the Tabernacle. We do truly appreciate the spirit and sympathy shown to us at this time of trial and hardship, especially when you have so many calling for your help from all over the world. I want you to know that we shall use it in such a way to glorify our Lord Jesus Christ.

These and other expressions of the heartfelt sentiments of Japanese Baptists give assurance that the policy of the Foreign Mission Societies in the current crisis in Japan of maintaining contact, fellowship, and cooperation has borne and will bear much fruit.

Judson College Alumni in Burma Government Service

The Burma Government includes among its ranking officials three Judson alumni, U Ba Yin, Minister of Education, U Ba Than, Minister of Commerce and Industry and Saw Pe Tha, Judicial Minister. Two other Ministers, Sir Paw Tun and U Ba Thi, have their children in Judson College. We can expect fair treatment from the present Government. A dinner was recently held in honor of these Judsonian ministers. About 160 covers were laid. Ministers and officers of the universities were present. As is the case with a Judson dinner, there was good fellowship and much enthusiasm. Speeches were made by U Po Sa, U Than Tin, U Ba Yin, U Ba Than and myself.—*President U Hla Bu*, Judson College

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

A LEASE-LEND war will inevitably end in a fight-die war.—*Quincy Howe*. NOTE.—It begins to look as if his prediction, made last March, is about to be fulfilled.—Ed.

ANY AMERICAN WHO IS NAÏVE ENOUGH to believe that "all out aid" does not mean "all in war" will know better when it is all over.—*U. S. Senator Burton K. Wheeler*.

FORCE CAN NEVER BE PERMANENTLY SUBDUED by force. Hate cannot annihilate hate, nor evil drive out evil.—*John D. Rockefeller, Jr.*

THE UNITED STATES IS INCAPABLE of itself of saving the world because it is too much concerned with profit and self-interest.—*Rev. Douglas Horton*.

IF WE THINK OF FREEDOM as the pearl of great price and are in earnest about it, we cannot count the cost of keeping it.—*Lord Halifax*, British Ambassador to the United States.

IF JAPAN WINS AND TAKES OVER CHINA, in a hundred years there will be no Japanese; for they will have been absorbed by China as clear water absorbs the pollution that is poured into it.—*Frank Owen*.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and was finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPHARD, *Editor*

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Field Correspondents in Four Continents

Vol. 32

SEPTEMBER, 1941

No. 7

The Need of Poise and Sanity Instead of Hysterical Name Calling

DURING the past year the American people have been indulging in an hysterical orgy of name calling. Terms like "isolationist," "interventionist," "pacifist," "war monger," "defeatist," "copperhead," "appeaser," "5th columnist," have been recklessly applied to everybody with whom the name caller happened to disagree. In such an atmosphere of tenseness there is urgent need for sanity, calmness, self-control. Toward achieving such a frame of mind a notable contribution was made at last summer's Ecumenical Conference in Toronto by Professor Georgia Harkness of Garrett Biblical Institute. On the conference program American belligerency and interventionism had been somewhat unduly emphasized. In fairness to the other side, she was asked to set forth the pacifist position. Instead of ten minutes of propaganda, which many anticipated and some feared, she offered a brief, masterly analysis of the contribution that both pacifist and non-pacifist are actually making to a solid understanding of the present crisis. It is sorely needed as a check against the growing trend of hideous name calling and estrangement. The pacifist emphasizes two principles, she argued, the spirit of recon-

ciliation, and loyalty to God above other loyalty. What non-pacifist dares repudiate either of these? On the other hand, the non-pacifist likewise affirms two principles, the necessity of drawing a moral distinction between right and wrong in international conduct, and of restraining evil whether it manifests itself individually, socially, or internationally. What pacifist dares repudiate either of these or deny their relevancy to the world situation today? Here are four grand ideas, sublime principles accepted by pacifists and non-pacifists. It therefore behooves neither to denounce the other or to resort to hysterical name calling. Far wiser and more conducive to American national unity and more contributory to an unbroken Christian fellowship is the familiar adage, "Agreed to differ; resolved to love; united to serve." Irrespective of differences of opinion on the efficacy of war in solving the present crisis or of the duty of America in this darkest of hours in human history, both pacifist and non-pacifist must maintain their faith in God, must respect the sincerity of each other's position, and should do all they can to strengthen the reality of Christian fellowship. And on one course of action they can really unite. And that is to do the maximum for the relief of suffering. Human misery is enormous enough in time of peace; in time of war it becomes immeasurable in quantity and infinite in its appeal.

Tersely and Perfectly the Dictionary Defines the Duty of American Baptists

THE dictionary defines EMERGENCY as "a sudden or unexpected condition calling for immediate action." It defines SACRIFICE as "a deprivation voluntarily incurred; the act of giving up some desired or valued object for the sake of another person or for some future good." Nobody thought of these definitions when the Northern Baptist Convention at Wichita authorized the \$600,000 World Emergency Fund and for its consummation set apart December 7th as Sunday of Sacrifice. Yet tersely and perfectly the two definitions describe the task and the only way by which it can be achieved.

The World Emergency Fund is "a sudden and unexpected condition" in our denominational life "calling for immediate action." Whatever

spiritual ministry is to be rendered to nearly two million American young men being trained in the fine art of killing their fellow men, is needed *now*. Relief of hunger in Europe and China cannot wait. It must be provided *now*. The emergency needs of Baptist colleges, some of whom face extinction, cannot be deferred until tomorrow. The extra burdens placed upon our foreign mission boards by war conditions must be lifted immediately. In thus confirming the dictionary definition the World Emergency Fund calls for immediate action. And that means sacrifice, "a voluntary deprivation" by every Baptist "of something desired and valued in order that some other person, some great cause, some future good may be helped." It calls for sacrifice not by a few but by all. In the aggregate the fund must be the sacrificial expression of all rather than the generous response of a limited number of sympathetic people. Some will give modestly, prompted by an uneasy conscience. Others will give generously, their sympathies aroused by the world's appalling suffering. The truly sacrificial gifts will come from those who in their own living exemplify the spirit of Him who lived and died that men might have life more abundantly.

Assuredly the first Sunday in December will prove to be a significant, historic day. It will confront Northern Baptists with a test of their loyalty. It will measure their sensitivity to human misery. It will weigh in the balance their willingness to sacrifice. Whatever words of sympathy may previously have been spoken will either be substantiated or repudiated.

The Beam and the Mote of Social Security Negligence

THE Riverside Church of New York City is raising a fund of \$250,000 to provide pensions for its lay employees when reaching the age of retirement. Toward the initial goal of \$100,000, more than \$89,000 has already been pledged, with \$5,000 as the largest single contribution. The church has more than 70 employees. One of them is over 80 years old. Several are at retirement age. Only its three ministers, Harry Emerson Fosdick, E. C. Carder, and I. C. Hellstrom, are eligible for pensions from the Ministers and Missionaries Benefit Board.

The problem of making adequate provision for sextons, organists, secretaries and other lay employees of churches, which has come into public attention through federal social security legislation, will soon rest heavily upon all churches. Today no religious institution can dare be negligent in duty toward either its ministry or its lay employees. Failure in its own domain to establish and maintain the social security gains of recent years will leave it utterly impotent in condemning industry and capitalism if amid the clamor for feverish arms production and with the convenient war-time excuse of calling for sacrifice, attempts are made to jettison the social gains achieved after long and agonizing agitation and legislation. In presenting the project to the Riverside Church the trustees said, "Since this church has set standards in many fields of religious work, it should be a leader in this field also." That conclusion applies to all other Baptist churches.

In this realm of human relationships the familiar ocular analogy of the mote and the beam becomes unequivocally pertinent.

Sacrament and Ordinance Again Unite in Fellowship

THERE should be no alarm among Baptists over any sacramentarian implications in the proposal for another World Communion Sunday. A host of Baptist churches participated in the observance last year on October 12th. So impressive was its demonstration of the spiritual unity of all followers of Christ, that this year's observance as sponsored by the Federal Council of Churches through its Department of Evangelism and announced for Sunday, October 5th, will likely be even far more significant. Once again let Baptists understand that *the proposal does not contemplate, or project, or even recommend union communion services*. The sole objective is to have a simultaneous observance of the Lord's Supper by Christian churches throughout the world. Thus they will prove again the unity of their fellowship, the basic fact of their oneness in Christ at a time when all other unities, political, cultural, international, are being relentlessly destroyed. The World Council of Churches through its headquarters in Switzerland, still a neutral land, is inviting the churches

of other countries to collaborate. Each local congregation, whatever its sectarian affiliation is urged to arrange its own service. As a practical suggestion in securing the attendance of its entire resident membership, it is proposed that each church appoint a visiting committee to call on the membership on Sunday afternoon, September 28th, inviting all to be present on the following Sunday. As American Baptists gather around the Lord's Table for the communion service and in imagination see its simultaneous observance, whether as sacrament or ordinance, in multitudes of churches around the world, they should remember in prayerful concern not only their own denominational kinsmen but all other Christians in war-ravaged Asia and Europe. To them the fact of such a world wide service can be of immense sustaining hope and faith.

Literature to help pastors is free on application to Federal Council of Churches, 297 Fourth Ave., New York.

Editorial ♦ Comment

♦ An incident reported to the Foreign Board at its Wichita meeting illustrates vividly what is happening in the Far East. A missionary from Japan had just arrived. Before leaving Japan he sought to rent his house during his furlough. After advertising it he received one application. It was from the proprietor of a German beer garden! Apparently while the American State Department urges American missionaries as ambassadors of good will and brotherhood to leave Japan and come home, the ambassadors of nazism are prepared to move in and occupy the properties which Americans vacate. On the urgent request of his Japanese colleagues, the missionary decided to let the house remain unoccupied during his furlough.

♦ Baptists have reason to feel gratified over the appointment of one of their fellowship as Director of the General Commission on Army and Navy Chaplains. The task of this interdenominational agency has become of immense importance during the past year because of the rapid increase in the armed forces of the United States. The new director is Dr. S. Arthur Devan who succeeds Dr. Paul D. Moody. The latter filled the office temporarily and relinquished it in order to resume his work as President of Middlebury College. Dr. Devan, formerly pastor of the First Baptist Church of Plainfield, N. J., is a graduate of Rutgers University and of the Colgate-Rochester Divinity School. As an American Rhodes Scholar he was graduated with highest honors from

the University of Oxford. For the past 10 years he was Chaplain of Hampton Institute in Virginia. He knows intimately the life and ministry of an army chaplain for he served as a chaplain with the American Army in France during the first World War.

♦ At the recent 125th anniversary of the First Baptist Church of Lockport, N. Y., the church calendar carried this pertinent comment by its pastor, Rev. Franklin D. Elmer, Jr.: "The age of a church makes little difference. What it sees ahead is what counts." There probably never was a time in American history when the Christian church was more in need of cultivating the long look ahead, of focusing its attention sharply and clearly on the future, and of preparing to adapt its program and message to the terrific problems of peace and the stupendous social changes that will follow the close of the war.



THE GREAT DELUSION

Number 83

WAR DEPARTMENT DEFEATISM

NEW prohibition bills (Senate Bill 860 and House Bill 4000) as introduced in Congress would ban the sale of liquor near army camps and navy reservations. They have been vigorously opposed by both Secretary of War Henry L. Stimson and Secretary of the Navy Frank Knox.

Opposition against them is so powerful and public support of them seems so weak that before this issue of MISSIONS appears, both bills will likely have been withdrawn. During the first World War, liquor was considered so detrimental to military efficiency and army morale that it was prohibited. During the second World War, liquor is to be available up to the capacity of army and navy men to pay for it.

Secretary Knox opposes the bills because he considers the prohibition of liquor an invasion of American rights. Secretary Stimson furnishes the last word in military defeatism when he concludes the War Department's argument, "*Prohibition would return to the War Department the difficult problem of combatting the bootlegger.*"

What could be more ironical? Billions of taxpayers' dollars are being spent to man and equip an army to defend America against enemies in this hemisphere wherever President Roosevelt may choose to send it. But against the American bootlegger the mighty War Department humbly confesses impotence!

What could be more ironical?



Prisoners on a Nazi Supply Ship

A personal narrative of the voyage of the S.S. Zamzam, which was sunk by a Nazi sea raider in the South Atlantic Ocean, the transfer of passengers to the raider and later to a Nazi supply ship, and after five weeks' imprisonment the landing at a port in occupied France and the return journey to the United States



LATE in the evening of a cold March day, the S.S. *Zamzam* of the Alexandria Navigation Company steamed past the Statue of Liberty and out into the open sea. A bitter wind swept across the forward hatches. Built for the tropics and not prepared for New York's unseasonable weather, her steampipes were frozen, and her cabins and lounges were unbearably chilly. The soft twinkling lights of towering office buildings and the high-held torch of freedom guarding New York harbor seemed to provide the only warmth.

For many weeks and months it had been difficult for Americans to arrange steamship passage to Africa. The usual routes by way of Europe were closed by war and United States neutrality regulations. Consequently when the S.S. *Zamzam*, presumably sailing under the neutral Egyptian flag, left New York for Capetown she carried not only a heavy cargo of merchandise but also a capacity list of 202 passengers. Moreover 150 passengers were missionaries and members of their families. Here was a splendid tribute to the determination of Christian missionaries to be about their appointed tasks in spite of the dangers of war. The remainder were young American ambulance drivers bound for various war areas in Africa, British women going to meet husbands from whom they had long been separated, and business men on important errands. There were 35 children on board. The ship's crew numbered 140, largely Egyptian.

Many of the leading American mission boards and numerous smaller independent groups were represented on the passenger list. Some were experienced missionaries with homes and work

By DANA M. ALBAUGH

well established in foreign lands. Others were enthusiastic eager young people, going out for the first time with the benedictions of their home churches ringing in their ears. Almost every section of the United States and Canada was represented. Literally thousands of churches had special interests in this sailing. From the African ports of Capetown and Mombasa, these consecrated men and women planned to scatter to all parts of Africa and the Near East; Tanganyika, Kenya, Rhodesia, Nigeria, Angola, Liberia, Egypt, Palestine, Congo and the Sudan.

The ship was scheduled to reach Capetown in about a month, after calling at Baltimore, the British Island of Trinidad, and Pernambuco, Brazil. For nearly four weeks the journey followed the usual course of ocean voyages. People became acquainted with an ease somehow not afforded by other means of travel. Although coming from widely separated geographical areas, representing varying educational and social backgrounds and types of work on the field, the natural barriers soon broke as all were knit together in a common fellowship through daily prayer and Sunday worship services.

Yet over this new fellowship hung a foreboding cloud. After leaving Trinidad no news was available over the radio lest the ship's position be discovered by German submarines or raiders. Stumbling over steamer chairs at night in the total blackout was a constant reminder that a grim and terrible war was being fought, and that while Egypt was not officially at war with Germany she was at least a non-belligerent ally of Great Britain. However, most passengers felt relatively safe because the S.S. *Zamzam* was unarmed, was carrying a heavy

passenger list, and had a commercial cargo. Furthermore, the presence of so many missionaries, accustomed to danger and confident that they were being led of God, had a reassuring effect. How false is the human sense of security!

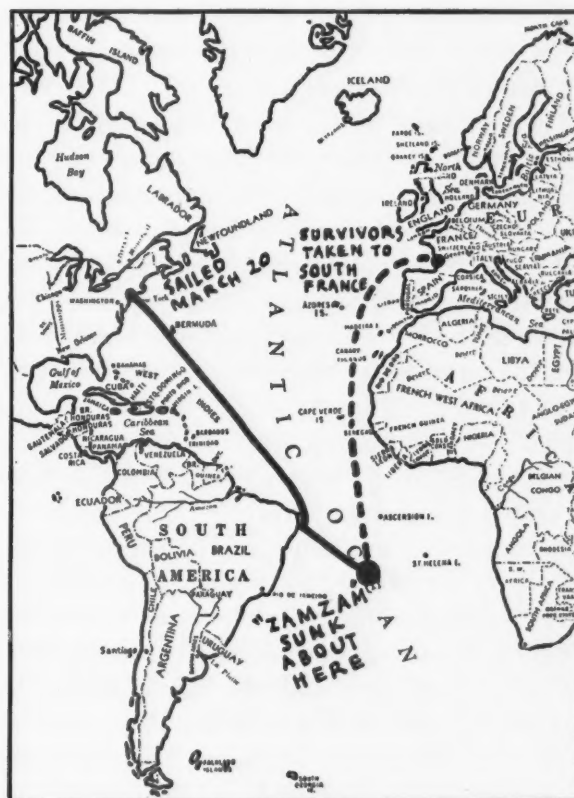
Late in the afternoon following Easter there was unusual activity on the bridge and the ship altered her course sharply. Later it was reported that an SOS from a Norwegian ship reported an attack by an armed raider and asked for help. The ship's officers regarded the message as false and as a possible trap, and for 24 hours circled away from the previous course. That night there was much uneasiness, but we took comfort in the fact that almost a month of ocean travel was behind us and Capetown was only four days away.

A total blackout makes it easy to go to bed early. Some of us did so on the evening of April 16th—only to be rudely awakened at daybreak as the first shot was fired from the German sea raider *Tamessis* silhouetted against the sky in the dull gray mist of dawn. Her guns flashed repeatedly and her whining shells crashed with destructive vindictiveness. Almost immediately the radio antennae was shot away. The lounge and the bridge were wrecked. A hit below the water-line caused the ship to list sharply. A shell crashed through a crowded corridor and into the men's washroom. A woman cried that her husband had been injured. An ambulance driver began to groan heavily. Lifeboats were shot away. Débris and shrapnel showered down on the stateroom which for nearly four weeks had been my home. Then the engines stopped and all lights went out. In 10 or 15 minutes the shelling was over. It was later learned that the order to cease firing had been given when flashlight signals informed the raider that there were a large number of women and children aboard and that no message had been sent by radio to the outside world. Later the captain of the raider said that had any word of the disaster been broadcast, the shelling would have continued until the *S.S. Zamzam* had sunk.

All signals were out of order but soon the order came to take to the lifeboats. Passengers were calm and there was no panic. Most had anticipated this and had partially dressed and prepared for the emergency. Fortunately the

sea was calm and the lifeboats, except those shot away, were launched with comparative ease. Then came the long climb down the rope ladders into the boats with little children, the crippled and the wounded, and the problem of discipline when a thoroughly frightened Egyptian crew, unfamiliar with the tradition of the sea, "women and children first," crowded some of the boats. At least two of the boats launched had been pierced by shrapnel and soon filled with water, compelling their occupants to jump into the open sea. Among these was a missionary mother and her six children, all under eleven years of age, going to join her husband in Africa. She had succeeded in dressing all the youngsters, had lifebelts on all but the baby, and had taken time for a word of prayer to quiet their fears. With the help of some men she managed to hold the baby and keep the others from drifting apart until they were rescued later by a motorboat from the German raider.

It was while the survivors were in the lifeboats and in the water that a beautiful rainbow spanned the sky. That rainbow will long be a



Map showing route of the *S. S. Zamzam* and of its survivors. Courtesy of The Lutheran Missionary

cherished recollection. It was frequently recalled on subsequent days because for many it had served to banish fears of machine-gunning or of drifting and being left to die in the sea. Here was a reminder of God's love and protection, sure through the centuries. This faith and renewed courage was justified. Noting the large number of women and children in the water, the captain of the raider sent motor launches to rescue them and he called through a megaphone for all to come aboard.

After boarding the raider a check was made. Not a single person had been killed or lost in the water. About 14 were wounded, six seriously enough to require operative and hospital treatment. Furthermore, when the Captain discovered that so many neutrals, including Americans, were aboard the *S.S. Zamzam*, he sent his motor boats to salvage part of the baggage so that there would be enough clothing to distribute to those most in need. Then the Germans took off supplies for themselves—meat, fruit, milk—and finally set dynamite charges. About 2:00 P.M. the ship with 27 trucks and cars aboard, thousands of dollars worth of missionary equipment and a \$3,000,000 cargo, her hatch covers blown high into the air, settled into her watery grave. Such is war!

The first night on the raider was spent in the prison hold of this fast, heavily armed and camouflaged former merchant ship. Some of her crew had not been on land for 16 months. All night the *S.S. Tamesis* traveled rapidly—apparently to a prearranged destination. The next day all of the *S.S. Zamzam* passengers and crew, with the exception of three desperately wounded, were transferred to the *S.S. Dresden*, an unarmed German supply ship. It gave us all a queer feeling as we boarded this vessel to hear an armed guard say, "Prisoners, this way."

In public rooms and cabins, originally designed for 35 people, 94 women and children were billeted. The *S.S. Zamzam* crew was assigned to one of the forward cargo hatches, the male passengers and the ship's officers to another. For the next five weeks these hatches were to be our home. Of course the inevitable in American life occurred. A committee was appointed to look after the general welfare. Americans cannot even be prisoners without

appointing a committee. In a 50' x 50' hatch 108 slept side by side. Each was given a mattress cover to fill from cotton bales. Each had a spoon, a bowl, and a cup. The bowl served as both a washbasin and a food receptacle. We were kept below from 15 minutes after sunset until 15 minutes before sunrise—also whenever any unusual events transpired outside. We cleaned our own decks and quarters, built our own crude toilet facilities on an open deck. Our daily diet was brown bread and a gruel made of flour and water for breakfast; soup, beans, macaroni or rice for dinner and brown bread and tea for supper. Very occasionally we received a meat or a cheese sandwich. Toward the end of the journey marmalade was spread on one slice of bread each morning. Fresh water was strictly rationed and each person was allowed only one third of a cup several times a day. Each man had less than a quart for washing in the morning. Three small bars of soap such as are usually found in American hotels, had to last five weeks for clothing and body. Married men were allowed to visit their wives for two hours each day on deck. A joint church service was permitted on Sundays.

Captain Jaeger of the *S.S. Dresden* had been a prisoner in the last war. At first he was severe and he called particular attention to the machine guns on the bridge as an argument against any disturbance. However, when he realized that we proposed to cause no difficulty, his attitude softened. It must be said of the Germans on both the raider and the supply ship that while they were stern, they were humane within the limits of available facilities. The captain of the *S.S. Dresden* told us facetiously on one occasion that he had not been prepared for so many "guests," especially feminine ones.

Thus life went on for 33 days. The first eight were nerve-racking, for the *S.S. Dresden* changed position only slightly each day and rolled heavily in the swells of the sea. One of the ubiquitous humorists refers to this period as the "rendezvous with the albatross." For many days a single albatross kept a lonely vigil with us. Finally on the eighth morning there was another meeting with the raider. There were no more prisoners and the raider had not been in action. Soon there would be anxious inquiry

and a search by the British Navy. It was now time for the German ships to separate and be on their way.

Then followed the long and anxious journey northward with no definite assurance regarding our final destination. Questions were continually in mind. There was no contact with the outside world except for brief German news items dropped by the captain on his daily rounds. Had any news been released regarding our safety? Where were we bound for? Had the United States declared war against Germany?

Day after day by sun, weather and stars those experienced in navigation estimated the ship's course. The heat of the tropics was left behind. Soon the northern nights grew cold and the one blanket proved most insufficient. Then came an order that we were in the danger zone and must sleep in clothing and have lifebelts always at hand because the ship would be a ready target for a British torpedo. The Germans maintained a vigilant watch. Once a British convoy was sighted on the horizon and the ship turned toward the sun, thereby lessening the chance of detection. Another time the presence of a submarine was suspected and hours were spent on a zigzag course. Farther north the sea grew rough. So the hatches were battened down and the waves rolled over them.

After a week of sleeping in clothes, nerves became taut and each night of suspense seemed almost beyond endurance. It was Sunday evening, May 18th, just before the usual time for being sent below decks when through a light rain far away another perfect rainbow appeared on the horizon. Again it seemed a reminder when courage was low. Soon after the rainbow had faded and just at dusk the look-out high above the deck called in German: "Lights to the starboard." Then in a few moments we were looking on the flashing lights of Cape Finisterre in Spain. The *S.S. Dresden* had run the British blockade successfully. For the next 36 hours she coasted along the rugged shoreline of a Spain friendly to Germany.

The meager hope of landing on truly neutral soil began to vanish. Occupied France where Germany is in complete control seemed to be the ship's goal. What tragic possibilities it held for Canadian and British friends, including the

missionaries, and even for Americans if the United States had entered the war!

It was a happy day and a sad day when the *S.S. Dresden*, after her long and lonely journey through dangerous waters, entered the small German-controlled harbor of St. Jean de Luz in France just across the Spanish border. That afternoon the Americans were transferred by bus to Biarritz, France, and later placed in charge of the United States consul.

This day there was another rainbow which engraved itself on the memory. We were leaving behind many friends, among them consecrated missionary associates, to be taken on to Bordeaux and finally to be interned in Germany. Families were being separated, where one member was American and the other British or Canadian. We were witnessing war in its brutalizing effect on civilian life, for war gives no consideration to youth or age, training or culture or even noble purpose of life. Farewell was waved to courageous friends still lining the rail of the ship and Americans turned their faces toward land and freedom and a country not yet actively belligerent. The hour would have been even more dark had it not been for a promise of God's love and care and His eternal plan. Again the rainbow flashed across the mind—an omen of hope in a rainy and clouded sky.

Eventually came the homeward journey on a beautiful American ship—the *S.S. Exeter*—whose huge flags and lights at night proclaimed neutrality. Not all of the *S.S. Zamzam* friends returned on this ship. Some came home on other neutral vessels. Some are now interned in Germany. The three injured may still be on the raider. Out of the trial and testing of this experience, the unpleasant features of which are already losing their vividness, will come renewed faith and revised plans which will mean new victories for the cause of Christ.

Rainbows will continue to appear in Atlantic skies. To those accustomed to traveling the waters of the world they are not unusual phenomena. In widely differing shades of intensity they appear and reappear above the ocean expanses, now as brilliantly perfect arches, and again as shafts of colors rising out of the sea on far horizons. Always to the Christian they bring remembrance of a promise.



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



The Great Century, by KENNETH S. LATOURETTE, is the fourth in his series of seven volumes on *A History of the Expansion of Christianity*. (The preceding three were reviewed in *MISSIONS*, February, 1940, page 99, November, 1938, page 547, and December, 1937, page 613.) The fourth volume surveys the spread of Christianity throughout Europe and the United States from the French Revolution and the Napoleonic era to the first World War, thus covering the 19th century and the decades immediately preceding and following. The book begins with a masterly analysis of 13 distinguishing characteristics of this century in which the religion of Jesus experienced its greatest expansion. Several of these characteristics, like peace, abounding optimism, the beginning of a world culture, the growing dominance of the English-speaking peoples, seem like racial memories amid today's appalling disaster in which Christianity must now struggle for its existence. It is hard to reconcile that fact with the author's comment on the expansion of Christianity in Europe, for he concludes:

Although exact measurements are impossible, it is probable that never before had Christianity displayed in Western Europe such abounding vitality and been so potent in modifying and moulding the cultures in which it was set.

In summarizing the processes by which this expansion was achieved he assigns chief reason to

the peace and prosperity which were among the marked features of the Occident in the four decades before 1914. It was also due to the rising momentum in the missionary movement itself and in the convictions which inspired it.

Who will affirm that these conditions are present now? Who can predict what that signifies for Christianity's future? The chapters on Christianity in Europe trace historically the spread of Roman Catholicism, Protestantism, Eastern Orthodoxy approaches to the Jews and to the Mohammedans. The chapters dealing with the United States constitute an amazingly comprehensive, completely documented story of American Christianity. One after another the various denominations, prompted by missionary conviction and evangelistic zeal proceeded to win the immigrants who came to America in immense numbers during this period, the Indians, and the Negroes. At the same time they re-adjusted their thinking and polity to the changing social conditions in American life. The advance in science, the conflict with "Darwinism," the so-called "higher criticism," the rise of "social Christianity" under the leadership of Wash-

ington Gladden and Walter Rauschenbusch, the spread of Mormonism and of Jehovah's Witnesses, all are included. The book is well named, for this was *The Great Century* and this is an epic narrative of 19th century apostles. They went everywhere accompanying the men and women who crossed every frontier, carrying American civilization westward until it reached the Pacific Coast. Once again Professor Latourette has combined sound scholarship with superb literary style. The reading of this book will be an exceedingly informing as well as a thoroughly delightful and inspiring experience. (Harper and Brothers; 516 pages; \$3.50.)

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The Touch of Life, by FRANK S. HACKETT, is a compilation of 39 chapel talks by the headmaster of the Riverdale Country School to his 200 and more boys in the daily chapel services. For more than 30 years the author has left the imprint of his dynamic personality on thousands of boys who received their grammar and high school education in this school. Here is lay preaching at its best, refreshingly unconventional in its approach to the problems and issues of life. In choice language, historical allusion, apt illustration and moral emphasis, these brief talks are admirably adapted to hold attention and make strong appeal to young manhood. Included in the collection are nine talks on The Lord's Prayer and ten talks on the Ten Commandments. In an age when young people regard the latter as outmoded, who would have imagined that the headmaster of a boys' school could make the an-

Christianity in a Changing World

By
SHIRLEY JACKSON CASE

Here is a heartening answer to the most important question for Christians today: *Can Christianity survive?* By means of a fascinating survey of Christianity's inherent ability to thrive under hostile environments in the past, the author shows that it may well surprise its enemies and critics again today. \$2.00

HARPER & BROTHERS

cient commandments of Moses vitally applicable to modern life as boys see it and are compelled to live it? The author interprets them as positive instead of negative. For example, "Thou shalt not steal" becomes "Thou shalt be honest," while the familiar commandment about Sabbath breaking becomes for the Riverdale boys "not an unwelcome prohibition but a guide to a richer and more satisfying life." These talks are brief, and therein lies much of their charm. They prove how much vital truth can be expressed in few words. Pastors will find them suggestive. Teachers of boys' classes in Sunday schools will discover in them much helpful material. Families that still maintain the family altar will find them just long enough to read one each morning. (Harper and Brothers; 118 pages; \$1.25.)

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Women of the Bible, by H. V. MORTON, the author of many famous books on travel, including *In the Steps of the Master*, *In the Steps of St. Paul* and *In Search of England*, is a fascinating group of character sketches of 24 women of the Bible. These women are interesting because they incarnate human characteristics that are intriguing in any age and present the whole of essential womanhood. In the words of the author, "although we move in the Bible through ages fantastically remote, we are moving all the time in the very heart of human nature." These women are so portrayed in their setting that the reader comes to know also the men with whom they were associated as well as their life and times. Interesting interpretations drawn sympathetically, yet in a scholarly fashion, by a reverent imagination make this book outstanding. The author compares the love of Rachel and Jacob with that of the love of the great lovers of history, Tristan and Isolde. He pictures the witch

of Endor as a typical modern medium. He finds not a shred of evidence for the immorality of Mary Magdalene. Characterizations such as this make the book most stimulating. (Dodd, Mead and Company; 204 pages; \$2.00.)

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How Came The Bible?, by EDGAR J. GOODSPEED, tells how the 66 books of the Bible, written over a "period of fully 1000 years and in at least two different languages," have become common possession in one inexpensive book. How these writings were preserved, collected, canonized, translated, compiled, and circulated is answered in an interesting and scholarly manner. (Abingdon-Cokesbury; 148 pages; \$1.50.)

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In Galilee With The Galileans, by HARRIET BALDWIN, who lived in Palestine for many years

and is thoroughly familiar with the natives, knowing them as citizens, countrymen, and neighbors, describes their life with the intimacy and knowledge gained by one who visited their dwellings, ate with them, and conversed in their own language. Much information is given about the beliefs, customs, home and religious life of the Arabs, and striking similarities between these practices and those of Bible times are recorded. The author takes the reader on fishing trips, to marriages, and to the dying, disclosing many human touches. (Revell; 193 pages; \$2.)

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Not to Me Only, by CALEB F. GATES, is a classic in autobiography, by a missionary, teacher, educator, and Christian statesman who has devoted 50 years of his life to furthering the cause of Christ in the Near East, among Turks, Armenians, and Balkan peoples. As president of Robert College in Istanbul he rendered an inestimable service to the rising generation of Turkey and adjacent countries. In his missionary activities he has been conscious that "the primary office of the missionary is to bring the gospel of Christ into the lives of the people." Readers will find rich and mellow fruits of spiritual experience in this book. (Princeton University; 340 pages; \$3.00.)

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He Looked for a City, by A. S. M. HUTCHINSON, is a novel about an English clergyman, Gordon Brecque, his wife, four children, and their German maid. England and Germany engage in war, and the effects and results of the conflict upon the individual, family, spiritual, and parish life of this happy and peace-loving group are vividly presented. With courage and conviction the minister faces staggering trials, supported by an unfaltering faith. (Duell, Sloan & Pearce; 408 pages; \$2.50.)

Books Received

Christ and Christian Faith, by W. NORMAN PITTENGER, Round Table, 199 pages, \$2.

No Salvation without Substitution, by J. E. CONANT, Eerdmans, 171 pages, \$1.00.

Do Not Sin Against The Cross, by S. J. REID, Eerdmans, 150 pages, \$1.00.

Current Religious Thought, CHARLES S. MACFARLAND, Revell, 185 pages, \$1.50.

The Kingdom of God and the American Dream, by SHERWOOD EDDY, Harpers, 319 pages, \$2.50.

The World-View of Jesus, by ELMER W. K. MOULD, Harpers, 238 pages, \$2.00.

Seed and the Soil, by R. T. BAKER, Friendship Press, 180 pages, \$1.00.

The Church Serves the World, by JESSE R. WILSON, Revell, 64 pages, \$.60.

Behold the Man, by TOYOHICO KAGAWA, Harpers, 346 pages, \$2.50.

Fifty Fruitful Years, by P. E. BURRELL, Broadman Press, 333 pages, \$1.00.

Christianity in a Changing World, by SHIRLEY JACKSON CASE, Harpers, 204 pages, \$2.00.

The World Service of American Baptists

*There is no excuse for
an uninformed Baptist!*

SUMMARIES OF THE YEAR'S WORK OF THE NATIONAL MISSIONARY SOCIETIES AND
BOARDS, BASED ON THEIR ANNUAL REPORTS TO THE WICHITA CONVENTION

*Any subscriber to MISSIONS may have a copy of any annual
report free on request. Send a post card to the Editor,
specifying the missionary society whose report is desired*



Yuraku Street in Yokohama, where the old Japan blends with the new

Whose New World Order Shall It Be?

*An eventful year for missionaries
in the vast conflict between the
Christian new world order and the
totalitarian systems founded on
conquest, terrorism and war.*

By JESSE R. WILSON

NAZIISM proposes a new order for Europe.
Japanese imperialism proposes a new order for
Eastern Asia. But what they propose is not new. It

is as old as human slavery, as ancient as man's inhumanity to man. There is nothing new about conquest, aggression, plunder, terrorism, and war.

There is, however, a new order in which all men may live. It has a place in it for the last and least of any group and a place for all groups, without regard to blood or race or social or national heritage. Its Leader is no dictator with a lust for power, but a loving Lord with a will to righteousness and peace.

During the past year in which many earthly kingdoms have fallen, Baptist missionaries as ambassadors of this new order have been at work on ten great fields. In spite of wars, they have held steadfastly to their purpose.

In Japan their standing has been challenged. The Nationalist Movement has insisted that none of them shall hold administrative offices or any positions

likely to affect the thought-life of the Japanese people. Many missionaries have found it expedient to leave, including some of our own. But others are still there. Good-will gifts, sent to provide help while the Japanese church adjusts itself to self-support, have brought grateful response. The fellowship between Japanese and American Christians remains unbroken, and is clear evidence of the existence of an inclusive Christian order.

Dangers abound in China, but so do opportunities. Consequently, most missionaries have remained. Many Chinese for the first time have recognized the unselfish service of missionaries and of their own Chinese Christians. Never has China been more open-hearted and open-minded to the gospel. In this ancient land the seed of our new order falls in receptive soil. The great need is for more workers. The tragic staff losses of recent years must be made good so that we may not lose the harvest for which we have worked and prayed.

The Christian new order is so definitely established in the Philippine Islands that major support now rests with the churches there, and major responsibility and leadership are in Filipino hands. Missionaries, however, still have much work to do in evangelism, medicine, and education. Cooperation among Protestants increases from year to year particularly in leper work, theological education, and a united approach to the immigrants on the Island of Mindanao.

During the past year, the Burma Road into China has become the most-talked-of road in the world. On the Burma end of this road, at Kutkai, stands a Baptist Church and a mission school with Gustaf Sword in charge. On the border, at Namkham, stands a church and a hospital, in charge of Dr. Gordon Seagrave. At Bhamo, the river-head for the branch road, a new agricultural development is an extension of the famous Pyinmana Agricultural School. Along the extensive northern border Harold and Vincent Young continue their pioneer work, having baptized almost 4,000 converts last year. On this field at Pang Yang, from forest timber, a residence, a chapel, a dispensary, a school, and three teacher's residences were built with primitive tools. Many villages are ready to turn to Christ—if only there were enough missionaries.

In 1840, Adoniram Judson completed the revision of his Burmese Bible. Last October the Burma Baptist Convention marked this centennial anniversary in its annual meeting where representatives gathered from over 1,000 churches, the combined membership of which totals more than 150,000.

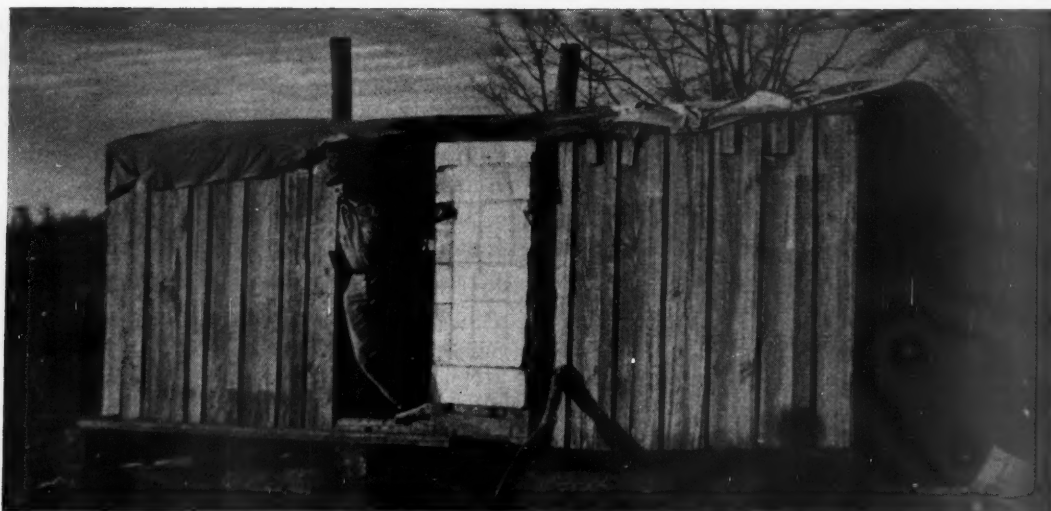
China and England now propose to build a new highway from Ningyuen, China, to Sadiya, Assam. If this road is built, it will touch our foreign mission

work in both places. Baptists alone are responsible for proclaiming the gospel in Assam, where 50,000 church members are already enrolled. Throughout Assam many new missionaries should be sent far and wide with their teaching, healing, and preaching ministry.

In India, there is a great group of strong, virile, independent people, called Sudras, being drawn to Christ. They are neither Brahmins nor outcasts. Among this responsive people additional scores and hundreds could be won if we could only increase our missionary staff! By contrast in Bengal-Orissa, missionaries and churches are rejoicing in the arrival of Philip and Henrietta Geary—the *first new Baptist missionary family to reach this field in 12 years*.

During the past year the Belgian Congo mission experienced some tense hours; once when Belgium surrendered, and again when France collapsed. The war has brought a revival of the Prophet Movement which, with specious interpretations of Biblical prophecies and license in the sins of the flesh, has wrought havoc among many churches. Missionaries, however, have been a steadying influence, and dark hours are now giving way to a new dawn. The Christians who have remained true "have gained depth and rootage for their Christian convictions." Progress has also been noted in personal evangelism and in the dedication of life to Christian service. Schools have continued through difficulties, and have by the sheer genius of the missionaries achieved some notable results. Medical work is somewhat restricted because medicines are limited. Importation in war time is difficult. Last March Secretary Dana M. Albaugh started out to visit this field. He sailed March 20th on the Egyptian S.S. *Zam Zam*, which was sunk by a German raider in the South Atlantic Ocean. Fortunately he and the other passengers and crew were saved. After five weeks on the raider, all were landed in French occupied territory. Eventually he was able to return to the United States.

Despite great needs and great opportunities everywhere, the budget for the new fiscal year 1941-42 is set at last year's figure—\$837,500. Somehow war emergency expenses, funds for new missionaries, and appropriations for increased expense on the fields must be met. Baptists must find a way greatly to increase their support of the work which God has given them to do. In addition they must give increasingly to world relief and to the support of Protestant missions cut off by war from their usual sources of income. Resting upon us today is the imperative of enlarged opportunities and responsibilities for seeing that envoys of Christ's New Order continue to represent Him throughout the world.



America is neither safe nor Christian so long as an army of sharecroppers is compelled to live in crude, makeshift shacks like this home in Arkansas

The Challenge of New Problems and Heavier Burdens

Heavy burdens and new tasks occasioned by America's defense program, strong emphasis on evangelism, new church buildings in Latin America, and many other developments mark the home mission year

By G. PITT BEERS

THE summoning of more than one million of America's young men into military training camps and the almost overnight growth of numerous "mushroom" churchless communities in the neighborhood of the rapidly expanding war industries, has added immeasurably to the burdens of home mission work. The denomination has requested the Home Mission Society to assume responsibility for leadership in this new field. The government's policy of requiring so many young men to spend a year in military training has created many new problems. They will become far more complicated and difficult in the year that lies ahead.

The past year has again witnessed strong emphasis upon evangelism. The yearly increase in the number of baptized converts has continued since 1937. There has been an unprecedented demand for evangelistic literature. A total of 1,160,000 copies of the leaflet *Printed Page Evangelism* have been required.

Progress in Latin America is indicated in three items: church buildings, self-support, and evangelism.

Cuba reports three new rural chapels erected, and Puerto Rico reports two rural chapels and one city church, the latter a memorial to the Society's former treasurer, Samuel Bryant, whose family contributed most generously to its cost. Three new rural chapels were built in Haiti, one in El Salvador and a city church in Vera Cruz, Mexico. Toward the cost of all of these the Home Mission Society has contributed. Toward the rural chapels the churches on the field have contributed by far the larger part. Urgent building needs still remaining are at Managua, Nicaragua, at Port-au-Prince, Haiti, and at Palma Soriano, Cuba. In each place a gifted pastor and loyal helpers have developed thriving churches which have outgrown their present equipment. In self-support the Puerto Rican Baptist churches lead among denominations on the island, and among our other mission fields. But the others are moving forward in developing their own home mission agencies. Cuban Baptists now support 18 missionary pastors, Mexican Baptists support 13, and the smaller Nicaraguan Convention supports three.

The Department of Edifice Funds has served 120 Baptist churches, including 60 which did not need financial help but desired building counsel. This department also planned the new church building at Kodiak, Alaska, erected there because of the increased population due to the establishment of a U. S. Naval Air Base on the island. There is also a new parsonage. In December, 1940, the first permanent missionary, Rev. G. S. Morony, went to Kodiak.

Interest continues to be centered in the larger parish. An example of this trend is the new larger parish formed at Minot, N. D. Under this plan the three churches at Minot, Sawyer, and Lone Tree,

under the guidance of Rev. N. E. West and Ernest Klein, are cooperating in a joint program which affects all phases of church life. Smaller churches in particular find new strength in working with other churches. The bilingual churches report steady growth. The Russian church in Frackville, Pa., and the Dietz Memorial Church (Italian), of Brooklyn, have completed new edifices:

Dr. J. C. Killian, director of colporter-missionary work, has reached the age of retirement. (See *Missions*, April, 1941, page 235.) He has given himself unstintedly to the work and has endeared himself to all who have been associated with him. Beginning May 1, 1941, Secretary Mark Rich of the Town and Country Department will direct the colporter and chapel-car work for both the Publication Society and the Home Mission Society. He is well prepared for this service and continued progress under his leadership is anticipated.

Generous gifts during the year established the Bruce Kinney Memorial Scholarship Fund of \$5,000. The income is now being used for scholarships for Indian students at Bacone College. A similar scholarship fund to be known as the Cedric Petzoldt Memorial Scholarship Fund is to be raised this year. After a lifetime of service among the Crow Indians in Montana, Dr. and Mrs. Petzoldt will retire next year. It is fitting that their service be perpetuated in memory by the establishment of a scholarship for Indian youth. The Fund takes the name of their infant son who died during the first year of their ministry.



Dr. and Mrs. W. A. Petzoldt, who retire next year after 38 years among the American Indians

Two Negro Educational Centers have succeeded in securing new homes. The Chicago Center has purchased a building in which to house its activities. The Detroit center, through the cooperation of the Detroit City Mission Society, has been able to secure

more adequate quarters. A high light in the field of education was the completion of the new chapel at Bacone College. Christian Centers have ministered to the needs of the multitudes in a wholesome and helpful way through all the seasons of the year. Some have been in existence for more than 25 years.

More and more as the years pass, we are learning to master the technique of dealing with old and new problems, not only as institutions where help and guidance can be found, but also as centers where the Christian faith is being presented to many as the source of comfort and strength.



The Widening Response of Baptist Loyalty

Under vigorous leadership the Publication Society in every department—evangelism—religious education—business management—literature distribution—finance—moves forward and upward

By LUTHER WESLEY SMITH

DURING the past year thousands of new pupils were added to the enrolment in Baptist Sunday schools, hundreds were won to definite acceptance of Christ, and a new sense of vitality and victory came to countless churches throughout the territory of the Northern Baptist Convention as a result of the Church School Advance sponsored by the American Baptist Publication Society. This effort enrolls 51% of the church schools of the Convention, and these enrolled churches constitute nearly 80% of the individuals of our constituency. Already one significant result is apparent. There is a new conscience and passion among Northern Baptists to reach the unreached. It is the beginning of what we pray and believe will be a coming spiritual revival in our churches and in our nation.

The year likewise records a gratifying increase in the number of Church Vacation Schools and in the number of Week-day Schools of Religious Education. The number of Vacation Schools increased by 338, a growth of almost exactly 10%. Under the guidance of this Department many communities have been encouraged and helped in the establishment of Week-day Schools of Religious Education.

A new sense of loyalty and strength is coming to our Sunday schools as they, in increasing numbers, use the marvelous resources of our own Baptist literature for the local church programs of Christian and missionary education. *Baptist Leader*, *The Secret Place*, *Topic*, our uniform departmentally graded and Keystone closely graded lesson materials, are all having a wider acceptance among our churches. The mounting circulation of *The Secret Place* has, of course, been phenomenal. (See *MISSIONS*, June 1941, pages 350 and 358.) From a circulation two years ago of only 12,000, with the cooperation of all of our churches we believe that this devotional booklet, which is the official devotional booklet for the denomination, can be put into 300,000 Baptist homes.

In a marvelous manner God has richly blessed the ministries of our colporter-missionaries who last year won 1,272 to Christ, established 21 Sunday schools, organized three new churches; and reorganized four others. More than 750,000 tracts were given away, and 42,000 Bibles, Testaments and gospels were distributed. This is only a part of the story. Dr. John Killian, the widely-known and deeply beloved Secretary of Colporter Missions, has now retired from active service. (See *MISSIONS*, April 1941, page 235.) The Publication Society and The Home Mission Society will continue to cooperate in supporting the Colporter Department, the administration of which on May 1, 1941 was assigned to the Home Mission Board, under the direction of Secretary Mark Rich.

own Baptist literature. For the encouragement and the challenge which this places upon us, we are deeply and humbly grateful.



Financial Security for the Aged Minister

The growing acceptance among Baptist churches of an obligation from which they cannot escape

By M. FOREST ASHBROOK

THE Ministers and Missionaries Benefit Board has completed 30 years of service. Its two branches of activity are today rendering a noble ministry. One is the making of Grants on account of need in age or emergency. During the past year the Board distributed \$233,129 to more than 1,200 aged ministers or ministers' widows and a few minor children. These Grants were woefully inadequate, yet many beneficiaries had no other resources. Last year more than 1,900 churches, an increase of 200 over the previous year, dedicated Communion Offerings to the special Fellowship Fund. Their Communion Offerings



LEFT: Dr. John C. Killian, who retired on May 1st as Secretary of the Colporter Missionary Department. RIGHT: His successor, Secretary Mark Rich. CENTER: Colporter A. C. Blinzinger and his chapel car

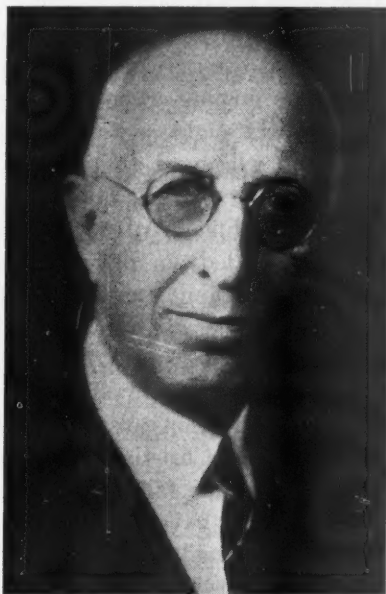
For the first time in recent years, the Business Department of the Society reports a balanced budget. From an operating deficit of \$57,000 in the Business Department two years ago, we have during this part of year moved into the black. This has been made possible through new economies and through the widening response of our constituency in using our

totalled \$23,645. Actually, for numerous people in need this meant food, shelter, clothing and medical attention. Every cent the Board received from churches and individuals and from Communion Offerings went out in Grants.

The other branch of activity is the Retiring Pension Fund by which ministers and churches jointly

provide for the minister and his wife in age or broken health. The wisdom of the Retiring Pension Fund is more evident each year, as its benefits to ministers and missionaries and their widows across the country increase. The first 20 years of the Pension Fund were completed June 30, 1940. Actual pension benefits paid in that time amounted to \$4,075,007.

Harris. All of these have previously been announced in *MISSIONS*. It would be difficult adequately to appreciate the aggressive, far-visioned leadership of Dr. Wright. That the Board might not be deprived of his long and rich experience, he was elected Consultant Secretary. Rev. G. Merrill Lenox, new Associate Director, was called from the pastorate at the



LAST YEAR'S STAFF CHANGES IN THE MISSIONARIES AND MISSIONARIES BENEFIT BOARD
Former Executive Secretary P. C. Wright, who retired November 30, 1940, and is now Consultant Secretary; New Executive Director M. Forest Ashbrook; the late Arthur M. Harris, former Vice President and Treasurer of the Board, who died March 27, 1941 {See MISSIONS, May, 1941, page 287}

The realization is growing among our churches that they cannot escape the obligation to provide for the security of their ministers in age or in broken health. When churches understand the importance of Retiring Pension Fund membership for their ministers, they will gladly include in their annual budgets their portion of the pension dues.

Most of the denominational organizations provide for the payment of Retiring Pension Fund dues on the salaries paid their staffs. Every National Board and Society and every State Convention has taken favorable action. Several City Mission Societies have also made such provision.

Plans are now being projected for a special effort during the two years 1941-1943, to acquaint churches with their responsibility and to persuade them to assume their share of dues for their ministers. These plans contemplate organizing groups of laymen and ministers in every state convention, every association and reaching into every local church.

Personnel changes during the past year include the retirement of Dr. P. C. Wright, the appointment of Rev. G. Merrill Lenox, and the death of Mr. A. M.

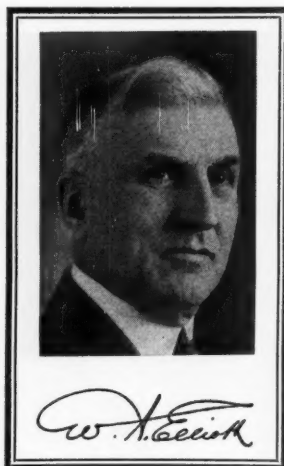
Judson Memorial Baptist Church, Minneapolis, where he had ministered for nearly 10 years. He has come to his new tasks with the vigor of youth and with unusual and versatile abilities. The service of Mr. A. M. Harris has had few equals in the annals of Baptist history. He served as a member of the Board from 1912 to his death on March 27, 1941, as Treasurer from 1917 to 1939; as Chairman of the Finance Committee from 1917 to 1934; and as Vice President from 1918 to 1940. The inscription on a silver loving cup presented to him upon his retirement as Treasurer expresses the tribute of all who knew and loved him: "A sound financier, a wise counselor, a loyal friend, and a great Christian."

The Board has been fortunate through the years in having the constant and devoted attention of able men in the handling of its financial affairs. In these days of uncertainty and apprehension concerning the future, it is not easy to handle investments with wisdom and safety and at the same time secure a good return. The report of the Treasurer reveals a thoroughly sound financial condition for which the entire denomination has reason to be grateful.

Christian Solidarity in a Broken World

A timely message from the President of the Northern Baptist Convention

By WILLIAM ANDERSON ELLIOTT



NEVER before has our denomination faced a more crucial hour. Never before have Baptists entered a period fraught with greater responsibility than the year ahead. So I count it a high privilege, as President of the Northern Baptist Convention, to share with the readers of *MISSIONS* my hopes and desires for this critical year.

My deepest desire is that we shall be a united body, presenting to our times a Baptist solidarity and an unbroken fellowship. This must be the first guarantee of advance and achievement. As Baptists, may we sing this year as never before, not only lustily but with sincerity and genuineness of purpose, "We are not divided, all one body we." No consummation is to be more devoutly wished than this. I make no plea for uniformity of beliefs and doctrinal affirmations, but I do appeal for a unity of spirit, a singleness of purpose, and a oneness of effort that will make Baptists, led of the Holy Spirit, invincible in the things we undertake. The universe in which we live evidences the greatest variety amid unity. The word universe means "one." Yet how infinite is the variety in land, and sea and sky. Some of us may not be able to go along with all others who call themselves Christians. But surely we must go along with ourselves if we are to do what is expected of Baptists in "healing the hurt which sin has made" in this broken and suffering world. To the creation of this Baptist "togetherness" I summon all of our pastors and leaders. If realized, this will not only be a consummation devoutly to be wished, but a condition that will gladden every heart, and will cause the heart of our God to rejoice.

As a denomination we are faced with herculean tasks. Our great mission fields must be cultivated anew. When there are let loose in the world the forces of evil and destruction that bring annihilation to the things that Baptists have sought for more than 100 years to build, it is no time to desert our

missionary causes. How great will be our humiliation, and our shame, if we close our hearts and withdraw our support now. With what excuse can we, in the future, face those whom we now desert in the hour of their tragic need? Baptists ought so to conduct themselves that later they will need to make no apology for their attitude and action when the storm was on and the work was difficult. If ever our brethren on mission fields needed our prayers, our sympathy, our support, our sustaining assistance, it is now. Moreover, any policy of withdrawal and withholding in these distressing days may cause us to lose all our gains through a century of effort.

Furthermore, challenging obligations are presented to us in the woeful needs of our Christian Colleges. These institutions, founded by the faith and sacrifices of our fathers and mothers, have furnished the great majority of our Christian leaders at home and abroad! We must rally to these schools and furnish them with the wherewithal to continue their great service to the denomination and the world. It will be no credit to us as Baptists if we fail in raising the \$100,000 needed by our schools.

The cries of suffering men and women and children are borne to us by every wind that sweeps the seas. We must not be deaf to these heartbreaking appeals. Our sympathies must be more substantial than emotional reaction, more expressive than sobs; more tangible than mere "well-wishing." Better by far that Baptists themselves share the suffering of the world than that they should steel their hearts against the hunger and woe of those who appeal for assistance. No amount of pious protestation will stay the curse that may be visited on the selfish soul, or upon a denomination that selfishly refuses to share and closes the outlets of its compassion. Sharing is the supreme obligation of the hour.

It is a great day for American Baptists if only they will rise up in their strength. What difficulties are ahead ought never discourage, but only deepen and strengthen their determination.

May every pastor and church throughout our constituency have a double portion of divine grace and power for these momentous days.

We are living, we are dwelling,
In a grand and awful time;
To be living (ought to be) sublime.

Lifting Church Finance to Higher Levels

Recent achievements of three churches on the Pacific Coast that could easily be duplicated by churches in other areas

By MAURICE R. HAMM

THE First Baptist Church of Sedro Woolley, Wash., with a resident membership of 110, entered upon its first "all out" enlistment effort last April. Careful preparation was made along lines suggested by the Council on Finance and Promotion. Special attention was given to building a prospect list. Letters were sent to more than 100 families of the church and Sunday school. Special care was also given to the follow up. Noteworthy special features of the campaign were a dramatization of the budget, entitled, "The Budget Family," and the presentation of a challenging missionary drama entitled, "How Much Owest Thou Thy Lord?"

The effectiveness of the enlistment effort is attested by the fact that while previous to the campaign the church had only 12 givers of record to local expenses and five to missions, the campaign closed with 23 givers of record to local expenses and eight to missions. The church has a total of 10 tithers, one new tither being enlisted during the campaign. As a result the church is asking for less state convention aid than previously and has increased its share of the pastor's salary.

Pastor Arthur L. Sanford writes: "The visitors made about 65 calls the last week of the campaign. On Enlistment Sunday we had a fine crowd. Beside bringing the pledges forward, we had two persons come for membership in the church—one by letter and another by baptism. Since that day our offerings have increased in a wonderful way. We shall be able to close our year's work with all bills paid and

some over. We plan to increase our missionary quota by 12½% next year."

The Hoquiam Baptist Church, with a resident membership of approximately 125, furnishes additional evidence of the value of suggestions for church financing presented in the denominational program of "lifting church finance to higher levels." Pastor Elgin E. Lang writes: "In behalf of the members of the Hoquiam Baptist Church, I wish to thank you for your plan and services in our Every Member Enlistment. This experience has been a blessing, enriching the spiritual as well as the financial life of the parish. Our attendance increased at the services during the campaign. Conversions and baptisms were the order



The First Baptist Church of Hoquiam, Wash., and its pastor, Rev. Elgin E. Lang

of the day. All that you suggested as possibilities was realized. Sunday school attendance increased 10%. It was a real uplift to our church in every way and in all departments."

This Every Member Enlistment added four new tithers to the growing list of Scriptural givers. Missionary giving next year promises to increase at least 18%. Givers of record increased over 100%. Before the campaign 40 were enrolled as givers and 84 now are recorded. This church emerges from its enlistment campaign a self-supporting group.

On March 30, 1941, after nearly a generation as an aided church, a new budget, which carried entire obligation for self-support, was fully subscribed by the First Baptist Church of Okanogan, Wash. An Every Member Enlistment campaign furnished the occasion and the program for reaching this worthy goal. Pastor Leonard R. Beel efficiently carried the program through to a happy consummation.

Prior to the enlistment effort in this church of 182 members, church support came mainly from four tithing families and the pledges of 15 other members. State Convention aid had been continuous for 29 years. Givers of record to missions did not exceed six. The enlistment campaign brought 25, an increase of 19. Before the campaign began, four tithers were enrolled. Six new tithers were added. Prior to the campaign there were 15 givers of record to local expenses—the campaign closed with 55, an increase of 40. Adding the tithers, the present givers of record number 65. Missionary giving for the year 1940-41 exceeded the church's pledge by over 12½%, and the missionary quota for 1941-42 exceeds the missionary giving for 1940-41 by 20%.

The reaction of the Every Member Enlistment upon the church

life in general has been good. On Palm Sunday 13 were baptized and 21 received into membership. Sunday school attendance has increased from 65 to 149. Morning worship attendance has built up from 80 to 180. A low of 30 in evening worship has been lifted to a high of 125. Prayer meeting attendance has risen from 12 to 46.

Thus three more churches have discovered that God honors careful

planning and persistent following through. An analysis of the main factors that contributed to the success of these three enlistment efforts shows that they were: first, the leadership of the pastor in enlisting his church to make the effort; second, his interest and cooperation in preparation for the campaign, and, third, his tact and perseverance in faithfully following through.

The Return from Summer Relaxation

*As Baptists resume their church activities
in an atmosphere grim with tense foreboding*

By PAUL H. CONRAD

SEPTEMBER marks the return from summer relaxations. We resume our regular church programs in an atmosphere of grim foreboding. More than ever, we are compelled to realize that we cannot live apart from the needs of the world.

According to news reports, because French mothers are undernourished, their new babies weigh less than three pounds. Could you look upon the pinched face of a baby or the skeleton-like body of a starving child, pass by, and forget it? The answer is obvious to all followers of Him who placed high value upon one of these little ones.

In fulfillment of the compassionate spirit which has prompted Baptists to continue their relief gifts, the World Relief Committee has made generous allotments to the feeding of children, and through the American Friends Service Committee has brought food and other necessities to tens of thousands of children.

Of all these children, none are more pathetic than the one thousand or more now being cared for by the Quakers in colonies in France. These are the heart gripping victims of war. They are or-

phans or children left homeless because their parents are lost. It costs \$10 per month to provide a home for each in colony groups.

The American Friends Service Committee now permits the World Relief Committee to sponsor one of these colonies. The Committee has already made an appropriation sufficient to undertake such a project this fall.

Thus Northern Baptists adopt a relief project which they may call specifically their own. We are confident they will take this colony to their hearts and give generously enough to guarantee its permanency and to make possible other relief to be directly sponsored.

Through our World Emergency Fund, we must immediately go out to relieve hunger, minister to Christian refugees, prisoners of war, and bombed British churches, serve the spiritual needs of our own young men in military service, and meet critical needs in our Baptist work at home and abroad. We shall not fail to support our regular missionary and denominational program, but we must also consider it a primary duty to meet emergencies that are our inescapable Baptist responsibility.

Another Monthly Gain in Unified Budget Receipts

The July financial statement showed a substantial increase of receipts on the Unified Budget for the month ended June 30, the recorded gain being 16%. Only six states were under the amounts reported for the corresponding period in 1940 and the differences in these states were not large. The statement issued for the previous month showed an increase of 9%, so that the latest reported gain is all the more encouraging.

It is a cause of satisfaction to know that while an active campaign is being made for the World Emergency Fund, the Unified Budget, which represents the continuing work of the denomination, also receives careful and undiminished attention.

New Promotional Directors

States and cities are adjusting their promotional work to the plan agreed on last winter, whereby three regional representatives act for the Northern Baptist Convention, and each state assumes responsibility for promotional work within its own borders.

Rev. Russell F. Judson has been appointed jointly by the Illinois Baptist State Convention and the Chicago Baptist Association as director of promotion for Illinois. He comes from the Cherry Street Baptist Church in Albany, N. Y.

Rev. Benjamin P. Browne, formerly pastor at Holyoke, is the new promotional director for Massachusetts, a state well equipped in promotional experience for its present state secretary, Rev. Isaac Higginbotham was formerly in charge of promotion.

In Metropolitan New York the temporary appointment of Rev. R. Donald Williamson has been made permanent. He succeeded Dr. E. C. Kunkle on his retirement last winter.

World Service Days in Associations

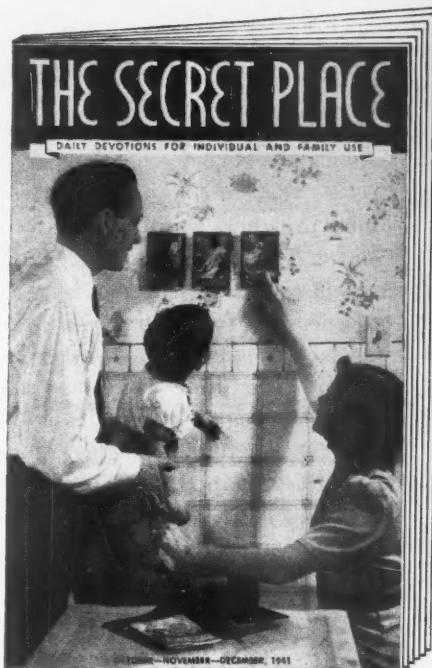
The denominational program will be carried from the State Convention to the local church through the medium of a World Service Day in the associations. A World Service Day will be scheduled in each association. Teams of four members representing the total program of the Northern Baptist Convention, selected under the direction of the state secretary or director of promotion, will present a program, covering an afternoon and evening session, in each association. A special effort will be made to secure the attendance of leaders in every church within the area, particular attention being given to the officers. The program will suggest definite plans to the home church.

New Committee Appointments

President W. A. Elliott of the Northern Baptist Convention has announced his committee appointments for the year 1941-42. One of the most important is the Program Committee, which will be headed by Rev. W. Harry Freda of Rochester, N. Y., as chairman. Other members are: Rev. L. M. Hale, Wichita, Kans.; Rev. J. C. Hazen, Corresponding Secretary of the Convention; Rev. F. R. Purdy, Asbury Park, N. J.; Rev. Henry G. Smith, Denver, Colo.; Mrs. Leslie E. Swain, Providence, R. I.; President P. L. Thompson, Kalamazoo College; Rev. W. M. Wilson, Chicago, Ill.; Editors W. B. Lippard and John W. Bradbury, New York, N. Y., and Editor Mike Elliott, Washington, D. C. President Elliott is a member ex-officio.

The Committee on Chaplains serving in the United States army and navy consists of Sec. G. Pitt Beers; Sec. C. M. Gallup; R. C. Hassrick of Philadelphia; Sec. J. C. Hazen; H. J. Manson, Brooklyn, N. Y., *Chairman*; and Rev. Wayland Zwyer, Brooklyn, N. Y.

Open more Hearts to HIM!



Holman Hunt's famous painting "The Light of the World," adapted as a wall motto, is *The Secret Place's* timely gift to readers this quarter. It has been carefully reproduced and is suitable for framing.

Reader Comment

"*The Secret Place* helps one to understand (all ways) and encourages us to keep trying."
— PLAINVILLE, ILL.

"I have found *The Secret Place* a real inspiration in my personal devotions."
— TUCSON, ARIZONA

"There is now a copy in every home of our congregation."
— ROCKY FORD, COLO.

"I regard *The Secret Place* as one of the finest things that we have ever had."
— SANTA BARBARA, CALIF.

"Some months ago our Senior W.W.G. decided to increase the availability of *The Secret Place* by putting them in doctors' offices and waiting rooms of the city. Some sixteen have been placed, one or two in barber shops, and one in the County Clinic."
— BELLINGHAM, WASH.

THROUGHOUT the world today the need above every need is the Gospel of Jesus Christ. Europe needs it — oh, so sadly in this hour of trial — America needs it now more than ever before.

Right in your own community souls are crying for the Light. In hospitals, in institutions, in camps, in your daily walk, even in your own church, there is opportunity for service.

Do what you can to open more hearts to Him. Pave the way with a gift of *The Secret Place*. The important October-December quarter is now ready. Your effort is important!

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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

New Missionaries

Brief biographical sketches of this year's new appointees of the Woman's American Baptist Foreign Mission Society who have already sailed or are about to sail to the fields

Dorothy C. Asplund is a product of the parsonage. She was born in Concordia, Kansas, where her father was then pastor of the Swedish Baptist Church. Her interest in Christian service is a natural result of a deeply spiritual Christian home. She received her medical training in the St. Luke's Hospital, Bellingham, Wash., and has taken graduate courses. She attended Bethel Junior College in St. Paul, Minnesota, 1938-39. During the year 1940-41 she was a student in the Berkeley Baptist Divinity School, Berkeley, Cal. Throughout her years of training Miss Asplund has been active in Christian work. Her church membership is with the First Swedish Baptist Church, Ferndale, Wash. In applying for missionary appointment she said: "The need is call enough for me. To Him who grants us life and joy and the privilege of service, I would dedicate my life with gratitude and joy."

Alicia R. Bishop was born in a parsonage and very early dedicated her life to Christ and His service. Following her graduation from Gordon College of Theology and Missions, Boston, Mass., she was ordained and for several years she was a successful rural pastor in Vermont. In June 1941, she received her degree of M.R.E. from Andover-Newton Theological Seminary. She is happy in the prospect of evangelistic work among the Karen people of Burma. She is a member of the Baptist Church of Brattleboro, Vermont.

Nina C. Bowers is the product of a Christian home and spent her childhood years in Mancos, Colorado. In her home were entertained pastors, visiting ministers, missionaries and state workers. Her mother was active in church and Sunday School. With such constant contact with Christian work it is not surprising that she

naturally considered her personal relation to Christ and His service. Miss Bowers was an honor student and she has been a successful teacher. Her interests in music, nature study and journalism will help to enlarge her contribution. During the winter of 1940-41 she was a student at Berkeley Baptist Divinity School, Berkeley, California. Her church membership is with the First Baptist Church, Marshalltown, Iowa.

Seater-Margaret Drever comes from a missionary home. Her parents went from Scotland to missionary service in Africa. When they were compelled to retire on account of ill health, they came to America, where Miss Drever and her brothers and sisters grew up. Miss Drever received her nurse's training at the Massachusetts Memorial Hospital and her certificate in Public Health nursing from Simmons College, Boston. She has had experience as a nursery supervisor and assistant superintendent of nurses in hospitals, and for several years has been a public health nurse. She spent the past school year studying at Gordon College of Theology and Missions, Boston.



LEFT TO RIGHT: Nina C. Bowers, Elizabeth M. Taylor, Alicia R. Bishop, Dorothy G. Gates, M.D.



LEFT TO RIGHT: Dorothy C. Asplund, Seater-Margaret Drever, Ann R. McConnell, Cynthia Morton, M.D.

Miss Drever says: "I have read *This is Our China* by Madame Chiang Kai-shek. Her account of the great task that lies before China in rebuilding herself leads me to want to be a partner in this work." Her church membership is with the Blaney Memorial Baptist Church, Dorchester, Mass.

Dorothy Gertrude Gates, M.D., answers the urgent call for missionary doctors. Her interest in Christian service was fostered in her early years by her mother's activities in the church and missionary society and by wise friends who recognized her potentialities for Kingdom service.

Dr. Gates has been an honor student throughout her scholastic career. She is musical and holds a teacher's life certificate. She is just completing a two-year rotating internship at the Albany General Hospital, New York. Dr. Gates is a member of the Euclid Avenue Baptist Church in Cleveland, Ohio.

Ann R. McConnell's interest in Christian service began at an early age as a result of a Christian home and the ministry of the Grace Baptist Church, Brooklyn, New York, of which she became a member at the age of 14. She is now a member of the Brookline Baptist Church, Brookline, Massachusetts. She received her nurse's training at

the Massachusetts Memorial Hospital and graduated from Gordon College of Theology and Missions,

A Chicago Missionary on the Burma Road

Mrs. John Benton Hayes, formerly associated for many years on the editorial staff of *Telephony* and an active member of the Morgan Park Baptist Church, Chicago, Ill., has published a 36-page booklet entitled *A Chicago Missionary on the Burma Road*. It incorporates letters from Miss L. Emma Brodbeck, missionary under the Woman's Foreign Board, who has the distinction of being one of the first American women to travel the Burma Road. In these letters Miss Brodbeck gives a thrilling account of the experiences encountered on her return to her mission station, Ipin (Suifu), West China, where she has served since 1918. The booklet is illustrated with pictures and maps of Burma and West China. It also contains pertinent facts about the life and work of this heroic missionary. The paper-bound booklet costs 35¢ a single copy and 25¢ when purchased in quantities of 10 or more. Copies should be ordered from Mrs. John Benton Hayes, 10734 Drew Street, Chicago, Ill.

Boston, with the degrees of Th.B. and M.R.E. For three years she was pastor's assistant and director of young people's work and has been for two years head nurse of the New England Home for Little Wanderers. Miss McConnell is happy over the prospect of being able to make her contribution to China in the healing of souls and bodies.

Cynthia T. Morton, M.D., in committing her life to Christian service, is following in the steps of her grandfather, father and brother, all ministers, and her sister, a minister's wife.

Her graduation from the University of Nebraska Medical School in 1940 was the realization of a goal she had striven toward since childhood. At the University of Redlands, where she graduated in 1936, she was a member of the Cosmopolitan Club and has always found ready fellowship with people of other races. With her background and training and the strong Christian witness of her personal life, she is well fitted for foreign missionary service. Dr. Morton is a member of the Calvary Baptist Church, Omaha, Nebraska.

Elizabeth Margery Taylor was born in Washington but spent her early life at Mountain View, California, where she became a

(Continued on page 444)

TIDINGS



FROM THE FIELDS

Kindergarten Blossoms in the Bush

By MARIAN ELLEN KIMBLE

I NEVER look out in the grey dawn over the roof-tops of the sleeping "Bush area" surrounding South Chicago Neighborhood House, without a spiritual hand-clasp with you who labor with me through your special interest and your prayers.

Come with me to the kindergarten where every day except Saturday my 60-odd little Mexicans, Poles, Hungarians, Russians, and Slavs make things hum.

Billy Boy is usually the first to arrive. His mother says he is always the first one in the house to waken, because he wants to be on time for kindergarten. Close on his heels comes Becky of the big, black eyes, holding little brother Joshua protectingly by the hand. Then Carlos and Rachel appear, bubbling over with fun and tumbling in and out of mischief all day long. Carlos touched my silver-sprinkled head the other day while we were sitting on the floor, resting after a merry game, and said, "Teacher, I think the hair—it ees old—but the feet of you—they play like Rachel an' me!"

By this time there is a steady thump of little feet on the stairs leading to the kindergarten and the old room grows beautiful and blossoms into life as the wee ones laugh and shout and sing. Ragged, not too well fed, coming many of them from inadequate homes, they revel in the big, clean, sunny room with its toys and its furniture just their

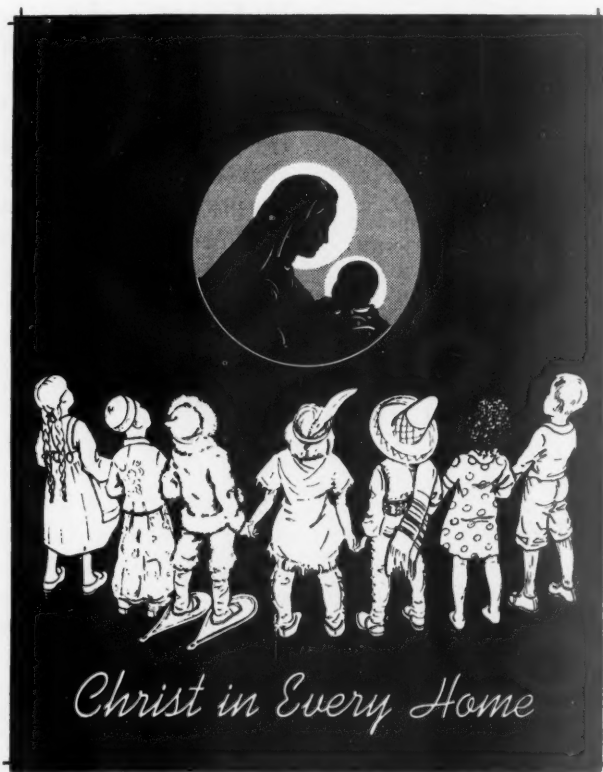
size. After an hour of romping play they gather around the piano for a time of quiet worship. They listen eagerly again and again to the stories they love best—of Jesus the friend and comrade and big brother. They sing of all the lovely, joyous things which God has made to fill this world and finally they talk softly with Him about it all.

Nancy follows the other children to the little tables for a lunch of milk and graham crackers. They serve each other and before a bite is taken, tow-heads and shining black

ones are bowed together while they offer thanks.

How they tuck it away—the warm milk and the crisp graham crackers! Sometimes you wonder how they can hold it all—and then you remember how scant may be the fare at home. Crumbs are carefully gathered up and taken into the back yard where kind little hands scatter them for the winter-bound birds.

Naps, more happy play, and then a chorus of good-byes as my noisy, needy, lovable little Blesseds go on their homeward way—many of them to bring into those homes, with the tremendous force of childhood, the presence and the power of the Christ they have learned to love in kindergarten.



One of the new Home Mission Christmas cards which are described on the opposite page

New Christmas Cards

Now is the time to select your Christmas cards and have that important item off your shopping list. The Woman's American Baptist Home Mission Society has three beautiful new cards with envelopes for sale at 60 cents per dozen — 12 of each card or packets of 12 assorted cards; 100 cards with envelopes for \$4.50.

No. 7, the charming Madonna card, shown on page 432, is printed in wedgewood blue with children of various races and nations appearing in white silhouette. Three pages are left blank. Without envelopes this card will be sold at \$3.00 per hundred.

No. 8 is the Christian Friendliness card showing Christmas greetings in 16 foreign languages. The script appears in white on a bright red background.

No. 9 shows a pageant scene at the Baptist Missionary Training School. Miss Helen Lee, the beloved Chinese girl who sang on many programs during the Northern Baptist Convention in Wichita, is the madonna. The card is printed in blue on white paper.

A limited stock of last year's cards are for sale at 25¢ per dozen.

Money spent for Christmas cards can help support home missions. Send your orders now to the Baptist Literature Bureau, 152 Madison Avenue, New York, N. Y.

Mrs. Bessie Payne, Commencement Speaker at Mather School

Mather School was fortunate in having for its commencement speaker this year Mrs. Bessie Payne of New York City, who is a member of the Board of Directors of the Negro Auxiliary of the New York Baptist City Society. Mrs. Payne is also an associate member *ex officio* of the Woman's American Baptist Home Mission Society. Her impressions of the school are given briefly:



Children in S. Chicago Neighborhood House, and the homes from which they come



"It was noon on a hot spring day when I arrived in Beaufort, S. C. Miss Kent, the genial Principal of Mather, met me. After a short ride through the town we were soon at the school. There, spread on both sides of the highway, lay Mather.

"At last I saw this school of which I had heard and dreamed! The live-oaks draped with Spanish moss and the palm trees surrounding the buildings make a beautiful picture.

"A visit to Mather Sales Room showed how the school is touching the life of the people of the immediate vicinity. With the patient, kindly Miss Nettie and her efficient assistant, Janie, in charge, the Sales Room ought to continue to meet a need. It is my hope that the White Cross chairmen will keep Mather on their lists.

"Miss Hughes, the untiring field worker, took me into the rural district that I might see the homes, schools, and churches from which most of the girls have come so that I could better appreciate the effect that Mather has upon them. The school is filling a unique place in the lives of girls coming from rural districts.

"The afternoon of the commencement was unusually hot, but the chapel was crowded with proud parents and friends gathered to see their girls graduate. To the strains of "God of Our Fathers" the students entered, marching with grace and dignity to their seats. Following the invocation all joined in singing the school song, "Mather by the Bay." The valedictory and salutatory addresses
(Continued on page 447)

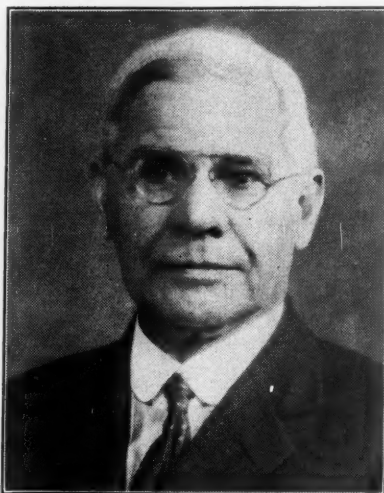
THEY SERVED THEIR DAY AND GENERATION

George R. Baker

Dr. George R. Baker, former Associate Secretary of the Board of Education, died suddenly in Hubbard, Ohio, on May 2, 1941. He was 69 years old. He retired from the service of the Board in 1939. (See *MISSIONS*, September, 1939, page 428.) His long association with the Board and his efficient, faithful services in the work of education for the denomination made him an outstanding personality. He made a most valuable contribution in his interpretation of the mind of youth. Throughout the period of his denominational service, his sympathy was with young people. He was an exceptionally successful pastor, as was so well shown in his pastorates at Leominster, Mass., and at Ithaca, N. Y., for fundamentally he had a pastor's heart. While his duties and obligations connected him primarily with the Board of Education, his sympathies were so wide that many other denominational and interdenominational committees looked to him for advice and service, contributions which he most willingly gave. In situations where tension and strain might appear during discussion and business transactions, his unfailing good nature and his keen sense of humor created a wholesome atmosphere which led to amicable solutions. His qualities of sportsmanship and fair play were ever uppermost. Even those who disagreed with his conclusions appreciated his position and sympathized with his judgments. He was a dynamic force for righteousness, a Christian gentleman, a faithful and devoted servant of God and a most loyal friend.—*From a tribute by the Baptist Board of Education.*

Joseph Taylor

Joseph Taylor, veteran missionary of West China, died suddenly in the Union Station at Los Angeles, Cal., on June 11, 1941, just as he was about to board a train for a tour of missionary addresses. On March 27th he had celebrated his 72nd birthday. He is survived by Mrs. Taylor, with whom he had devoted 34 years of service in West China. In May, 1937, they retired from



JOSEPH TAYLOR

He served 34 years in West China

active service and returned to the United States. Since then they had been making their home in California. Dr. Taylor was born March 27, 1869 in Yorkshire, England. At an early age he came to the United States, where he was educated at Cook Academy, Brown University, and Rochester Theological Seminary (now Colgate-Rochester Divinity School). Brown University honored him in 1918 with the degree of Doctor of Divinity. In June, 1903, he was appointed as a missionary of the American Baptist Foreign Mission Society and sailed for China, designated to Yachow, West China. Here he became pastor of the Yachow Baptist church and principal of the mission boys' school. In 1909, when the West China Union University was established at Chengtu, Dr. Taylor was transferred there as the first representative of Northern Baptists. He continued as a member of the faculty until his retirement. During his last term of service, in addition to teaching in the university, he had charge of the home life of students in the Baptist College, the Bible School and the Normal School of the University. Only four times during this long period of service was he able to come home on furlough. His furloughs could hardly be so described because of the overwhelming demands upon him for speaking appointments. As a gifted,

forceful and eloquent speaker he contributed greatly to a more comprehensive and accurate understanding of the entire missionary enterprise in China particularly during these latter years of turmoil and vast readjustment. A truly great missionary has gone to his reward.

Mrs. W. B. Boggs

A TRIBUTE BY REV. WHEELER
BOGGESS

Flora Eaton Boggs, widow of the late Rev. W. B. Boggs of the South India Mission, died on March 9, 1941 in Bedford, Mass., at the home of her daughter Evangeline (Mrs. F. D. Parker). Thus passes on one whom we have known, loved and honored since 1892, the year we first arrived in Ramapatnam, South India. Her son Arthur, who is now doing most excellent work as Superintendent of the Clough Memorial Hospital in Ongole, was then only two months old. For a year we stayed in Ramapatnam. From her and from her scholarly husband who died in 1913, we learned much, not only of the Telugu language but also of the people among whom we had come to work. Mrs. Boggs was especially interested in the Yanadis, an aboriginal tribe which has no written language. One of their number, Akola Benjamin, became an evangelist to that tribe and served with honor for many years. Mrs. Boggs' patient, personal work among the underprivileged was a continual inspiration. What we saw in her home life was helpful to us all. It is no wonder that three children followed their parents in mission service. During later years, while affiliated with Dr. Boggs in various work, I was brought into closer fellowship with the family and every contact brought blessed experiences. Following his death she continued until 1926 to serve among the Telugus in Sattenapalle and Narsaravupet. Accompanied by her beloved Bible woman, Santosham, she visited many villages, giving the gospel to non-Christians of all castes and giving to the Christians both instruction and inspiration to make them true witnesses for Christ.

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

Missionary Visualization

During the past year the Department of Visualization has worked out two new techniques in the handling and presentation of slides and films, has added several new motion pictures to its film library, and has done considerable work on new projects. Faced with the problem of making effective use of the Kodachrome film slides, extensively popularized by the Eastman-Kodak Company, much thought was given to the method of production. Using a set of slides on the activities of Baptists in Puerto Rico as subject, an engaging and informal dialogue was written to accompany the slides. This script was then transferred to a record, thus providing sound to augment and amplify the story told by the pictures. Sound and pictures are synchronized to produce an outstanding and unusual program of missionary interest. These sound-slide productions are available as units, projector with sound attachment, slides and record—everything complete in one compact outfit—at a rental of \$2.00 per showing. This new form of visual presentation has vast possibilities in extending missionary interest and knowledge among the churches. Other productions on various subjects are now under way, including a devotional program, the story of a Bacone College student, an outline history of China, and an account of the migrant problem.

Share Your Hymnbook

Would you like to sit in the church at Toreva, Arizona, and worship with Hopi Christians?

You may think this is an unattainable desire, but you might do so if you would send them a hymnbook for their church. They are trying to secure copies of *The Baptist Hymnal*. Have you any extra ones you could share with them? If so, send by parcel post to Rev. Edward Derbyshire, Polacca, Ariz.

A Noteworthy Celebration

A seven-day program featured the 50th anniversary celebration of the First Italian Baptist Church, Newark, New Jersey. There was plenty of spaghetti cooked in the finest of Italian style, good Italian music, eloquent sermons and addresses by former pastors of the church, including Rev. Angelo Di Domenica and Rev. Carmine Pagan. On denominational night numerous pastors and agencies participated. Interdenominational night evidenced the fine ecumenical spirit and attitude of Newark's Italian Baptists. The ever present anniversary banquet featured eight speeches. One evening was devoted to a dramatization. Seven episodes reviewed the 50 years in the life of the church, beginning with "The Fulfillment of a Vision," and culminating in, "The Unful-

filled Task." Under the leadership of Pastor Cesare Santucci, the church is in flourishing condition, maintains a Christian Center that functions seven days each week, and is rendering a deeply needed spiritual ministry among the Italians of Newark. Indicative of changing conditions among the bilingual peoples all services in the church are conducted in English!

Have You Read It?

Christian Roots of Democracy in America, by ARTHUR E. HOLT, is a prize book for candid, critical, and constructive thinking. Incidents from the Old and New Testament show the inseparable relationship of democracy and devotion to God. The two are born, live, and die together. The prominent place Christianity had in building American freedom and government is rightly emphasized. The fallacy of thinking we can cherish democracy and ignore Christianity is intelligently discussed. The church is admonished to work for a revival of Bible study, to discover fundamental truths, and to awaken a nation to the invaluable worth of common people. (Friendship Press: 187 pages; \$1.00.)

ROYAL AMBASSADORS

After the Summer Camp

By FLOYD L. CARR

MANY a lad returns from the summer camp with new horizons and new interests. His course

on Missionary Heroes with stories of adventure and achievement, peril and progress, has whetted his



In front of the fireplace and the portrait of Adoniram Judson at the Ocean Park Royal Ambassador Camp

appetite for further knowledge of those who have sailed the seven seas, reduced new languages to writing, and lifted handicapped peoples into the light and liberty of the gospel of Jesus Christ.

Several years ago a 12-year-old boy, on returning to Boston from the Ocean Park Camp, asked his pastor if he could share what he had learned of Livingstone, Judson, Paton, Grenfell, and others, with the boys in the Junior Christian Endeavor Society. His mother offered to help him prepare for the 10 Sunday evenings. That winter, the lad's mother, a woman of influence in the community, took her stand for Christ, and a large group of her friends were added to the church. The pastor acknowledged that the revival was largely due to the fact that this lad had shared his enthusiasm with his companions.

Without undue increase of organization, the Boy Scout Troop or the Sunday School class of boys can become acquainted with some of the great trail-blazers of the Kingdom of God during the fall and winter months. The leader

should write to the Department of Missionary Education, 152 Madison Avenue, New York City, for the list of great missionaries covered in Hero Courses I, II, and III. The accompanying portraits are a valuable supplement to the

story material. Detailed suggestions for Craft programs, based on Heroes Courses I and II, have been prepared by Rev. Theodore L. Conklin. The "Four-Point Project Program" is designed to accompany Heroes Course I, and "Hero Craft," based on Heroes Course II, is equally valuable.

The "General Purpose Electric Map," prepared by Prof. A. Edwin Wells and giving instructions for wiring any map, can be obtained from the Whittemore Associates, 16 Ashburton Place, Boston, Massachusetts, for 10 cents a copy.

Valuable supplemental Hero stories are now being published in a projected series of 60 Eagle books by the Edinburgh House Press, London. Also available at 10 cents a copy are 36 life stories from the fields of missions and philanthropy. Write to the nearest branch of the American Baptist Publication Society, sending 13 cents for "Mackay of Uganda," which is Number 33 of the Eagle Series. On the back cover you will find the complete list to date.

WORLD WIDE GUILD

Dear Girls of the Guild:

I have been having a mountain-top experience this summer, and I mean that quite literally, for I have been visiting the mountain states, drinking in their beauty and their inspiration. What a tonic it is to an otherwise city-bound person! How I wish it might be the experience of each of you, for we need such steadying influences in these shaking days. To stand in the presence of a mountain's stability; to follow the outline of it till it lifts you out of smallness and the problems of the moment to a wider vision and a clearer perspective; to

feel the summit of it pointing you steadfastly to God, is to know a new strength and a quietness of spirit. The words of the psalmist, "I will lift up my eyes unto the hills," have been my constant thanksgiving.

It has been a mountain-top experience in another way for it has been my joy to come close to many of you girls of the Guild, to catch your enthusiasm, to feel your devotion to the things most worth while, to know the reality of a fellowship such as ours. I have been the hand joining the girls of one state with those of another, for I

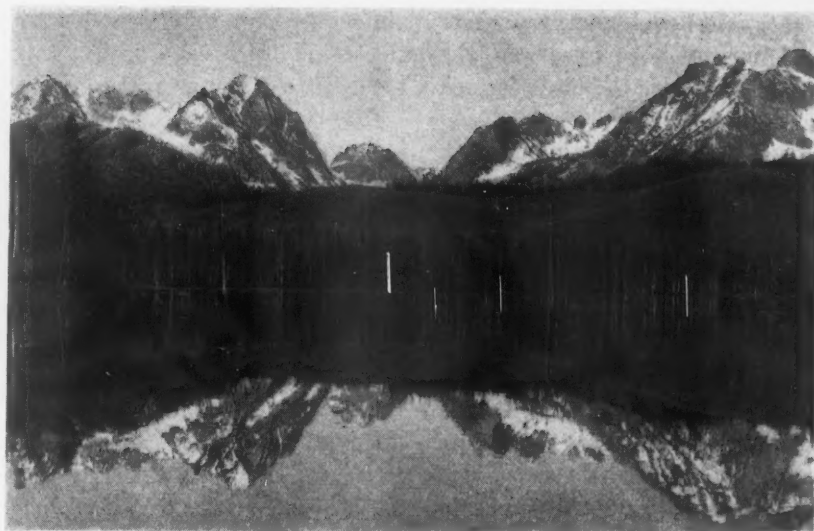
have been the bearer of greetings from group to group and now through this message I pass them on to all of you.

Minnesota furnished the jumping off place for the trip. It was Minnesota's second house party and enthusiasm mounted with the days which even the shivering cold did not dispel. I'm sure it is a fresh start for Minnesota Guild too, and next year should show the results of so fine a beginning.

Minnesota was linked to Colorado. Here, under the shadow of Pike's Peak, Colorado girls gathered in the lovely city of Colorado Springs, for their State Convention. Some of them got lost during the treasure-hunt in the Garden of the Gods, but who wouldn't like to be lost in that spot for awhile. Judging by the vigor which the state secretary will put into the work Colorado girls will know their sure way around in Guild work this coming year.

Colorado hands were joined to those in Wyoming. Cheyenne staged a lovely banquet with over 60 girls and their counselors, some of them coming from Laramie. An interesting center piece was a globe with its encircling band of wood on which were arranged paper figures of various nationalities. The pattern for these enlarged figures was the cut on the cover of Guild Goals.

Wyoming touched the hands of girls in cactus-land in Arizona. Did anyone ever tell you how many lovely flowers grow there? If you could have seen the beautiful bouquets that graced the banquet tables in Prescott, blue larkspur surrounding white daisies, you'd change your mind about deserts. They blossom as the rose and that goes for girls as well as flowers. The Assembly was just opening and on the first night all the Guild girls gathered for a banquet. Each place was marked with a program folder held by a paper hand, between



thumb and palm. Some red, some yellow, black, brown or white. Can you guess why? A large white globe decorated with the continents in solid Guild blue and lighted within, turned out to be a discarded street lamp doing glorified service for the Guild theme.

Just a few hours of traveling and you step from cactus-land into the orange-country. Up a winding road in the San Bernardino mountains with plenty of hair-pin curves and breath-taking vistas brings you to Thousand Pines Camp and the welcoming hands of girls in Southern California. Two camps, one for junior and one for senior girls, meet for a week each. These camps are Hands Around the World in miniature for here real friendships are formed between Japanese, Mexican, Negro and white American girls. It is the loveliest thing about these camps for the friendships being formed are real and bonds grow close and sacred. Gathering silently to sit about the rocky point under the pines, with the pageant of the sunset descending behind the distant mountain peaks and the little blue lake far below at their feet, California girls become deeply aware of friendship with one another.

The thread of Guild friendship was carried by the Pacific coast to

the interesting city of San Francisco. Here we had a happy day in our Baptist Chinese Church and Center with girls from many churches of Northern California. Distance is something which doesn't hinder Guild gatherings in this country for some of these girls came in by car and bus 75 miles to join in one day of conference and inspiration. Here again races and nationalities were blended, Chinese girls among the others, as we met about the luncheon table and took a "look-see" trip about Chinatown's shops and temples.

On to Oregon the friendship trail led and I thought of the missionary pioneers who blazed it long ago. Up in the mountains and the pines nestled under the protection of white-capped Mt. Hood was the Guild Camp, Arra Wanna. Here the camp was divided in Family Groups for study and appreciation, and interestingly enough the group which girls voluntarily joined were those of Germany, Greece, France, Japan, etc. Folk Festival night brought out many an interesting costume and made the girls aware of all those who make up the family of the world. Each day began with a Cathedral Hour. We crossed the bridge over the rushing mountain stream and silently climbed a pine-needle path to sit under the

spell of a primeval sanctuary where the trunks of huge trees were the pillars and where the birds formed the choir.

Oregon girls linked hands with Washington. The Assembly was closing and on Sunday morning the Guild girls gathered at Vashon Island in Puget Sound to talk over plans and problems of Guild work. Younger and older girls, Negro and white, were in the group. If Washington girls move along in their work at the pace which their state secretary drives to catch a ferry, all of us will have difficulty in keeping up.

Over the mountains to Idaho, the next trail led, and up Sun Valley to Boulder Mountain and the Assembly in camp. Tents and candles, outdoor classes under the pines and mountain appetites are things to be remembered in Idaho. The drawing center of the camp was the immense camp fire—tree logs piled high on the stone base, and log seats around it, drawing the group into the friendly circle of warmth and light and fellowship.

Handclasps reached across the miles to Montana. A suburb of Yellowstone Park is "Templed Hills" Assembly. We were shut in with God and Christian friends in this mountain-surrounded campus, for once you reached it on the climbing road, there seemed no way out but up. Perhaps that is why it is so named. What preparation for service and living such days can be to Montana girls.

A prairie sweep puts Montana hands in those of North Dakota. What reaches of view this country gives. It must be easy for North Dakota girls to think their way around the world when they can see so far. I know they are long thoughts and friendly ones on the part of these prairie Chapters.

To the woods and lakes of Wisconsin, Dakota greetings were borne. The Assembly gathered on the hill

above Green Lake and under the trees Guild girls sat down to talk together over things worth while.

And then to New York, gathering up the handclasp of all the girls between. Back to a service which has been enriched and made more meaningful because of Guild girls of the mountain, the prairie, the city, who join their hands and hearts to build with God a fairer and a more friendly world.

Very sincerely yours,

Elis P. Kappan

152 Madison Avenue, New York, N. Y.

A Letter from Cuba

Three new chapters have been organized in Cuba this year, making a total of 12 Cuban Guilds with 316 members.

Most of our White Cross work has consisted in making clothing for the poor children of our own towns and cities. Some of our chapters have been working for the British Red Cross, knitting scarfs, sweaters and mitts for the soldiers and making bed jackets for the refugee children. We are counting this as White Cross work this year. I am now working to get our different Guild chapters to take some Mission field in Cuba other than their own, to enquire as to their needs and try to supply those needs as far as possible. In addition to this, I am suggesting their taking a special interest in some other Spanish-speaking country. I hope that next year we can report a real growth in all points of the Guild work.—*Elizabeth Allport*, Guantánamo, Cuba.

Greetings from the Philippines

We have our regular business meetings and programs on every second Friday of the month. We have had foreign mission programs on China and a Philippine program for home missions.

In December we gave the White Gift service in the church. Five Guild girls stood to give the gift of service. Four young people were baptized. Gifts of substance were brought forward by various Sunday school classes and other church groups. Our Guild gift included ten pesos for the mountain work on our own island, ten pesos to our kindergarten work, and five pesos to our pastor. This White Gift, together with the gift we are sending to the Guild fund, was collected by voluntary contributions, Guild dues, and an evening of entertainment at which ice cream and pickles were sold.

In February we had a very nice Valentine party which we all enjoyed. In June several of our Guild Girls graduated from nursing course or from high school.

We have had a happy year in the Guild. When our schools open again we hope the Guild will begin another year of active service and Guild work. Our president this year has been Miss Merced Fojas, and our counselor, Miss Jennie Adams.

Enclosed you will find the sum of ten pesos in money order as our contribution to the Guild fund. We also send a picture of our Guild Girls taken during the initiation service. The program as it was arranged was called, "Shining as the Stars." Eighteen new members were initiated. We now have 65 members who are mostly nurses, teachers and high school students. We send our sincere greetings.—*Josefina Capistrano*.

Welcoming Hands

Can friendly service to neighbors from other lands result in souls won to Christ? Members of the Parkside Baptist Church of Chicago, Ill., heard a personal testimony in the affirmative from a young German refugee, Hanne Freund. It was the occasion of Hanne's baptism and joining of



Installation and initiation service of Capiz Guild

that church. At the close of the service she was invited to tell the story of her experiences in coming to America and how she came to know Christ. Various experiences in Germany and America had brought her "closer and closer to Christ," as she expressed it.

But it was the friendliness of the people in this little Baptist church which brought her closest to Him. "I never saw a community of people who acted so like Christ," she declared. Twenty-two-year-old

Hanne was lonely when Mrs. Finlayson, the Christian Friendliness chairman of Parkside Church, knocked at her door last fall. Now she has many American friends. "Ma Finlayson," as Hanne lovingly calls her, opened her home to Hanne on her days off, placed her in the club activities of the local Y.W.C.A., and introduced her to the Parkside W.W.G. Since spring Hanne has been attending the church prayer meetings, and even choir practice.—*Barbara Battershell.*

Children's World Crusade

Dear Boys and Girls:

Don't you like to sniff the crispness that comes into the air with September? Here and there a leaf turned crimson or gold reminds us that autumn is here and it is time to think about football. Some of you boys have already pulled your football togs down from the top closet shelf and begun to inspect your shoulder pads and dust off your helmet. Some of you keep your ears tuned to the radio to hear how your favorite college teams are lining up.

All of us like to go to football games. The stadium is a gala scene with banners flying, brass instruments flashing in the sunlight, and perky little cheer leaders turn-

ing somersaults. Don't the shivers run down your spine every time the teams walk out on the field, the crowds rise to cheer them, and the band strikes up its gayest march? Then the whistle blows and the game begins. At first the game seems just a wild scramble with boys piling on top of each other and legs waving in the air. But when we come to understand the game we know that every play is planned and every man has a job to do. There are runners and passers, blockers and tacklers and kickers. Before each play the boys gather in a huddle to decide what play to use.

Sometimes it looks as if one boy alone had made a touchdown, but

that seldom happens. The hero can run 20-30-40 yards down the field and across the line only because Stan and Pete and his other teammates have cleared a path for him. If one boy forgets to block a man, the play may be lost or the ball forfeited to the other team. If one boy tries to be a star and to play a one-man game, the team will not succeed for no one boy can win a game alone in football. Each boy must be on his toes, watching every move of his teammates, ready to block, ready to catch, ready to run if necessary. Only when all the men work together, each boy giving his best for the team, do you find a star football squad. Then football becomes a thrilling game to watch as well as to play.

Some of you boys are already star football players; you have learned what it takes to make a "super" team. Whether we play football or not, we can all enjoy the game. We can all learn the rules of football and use them every day. It takes this same kind of teamwork to make happy homes, pleasant school days, growing churches, free countries, and a peaceful family of nations. Many nations in our world are at war today because they have forgotten the rules of football. Some of these countries are large and wealthy; some are smaller and not so rich, but they all have something to give the world: rice, tea, wheat, oil, rubber. Each country is the birthplace of great musicians, doctors, scientists, teachers, who could make the world a happier, safer place for all of us. Yet men are fighting, cities are bombed, and children are starving because nations have failed to give of their best for the good of the world. But we cannot expect nations to be unselfish and cooperate until each of us in our daily life has learned to work with our neighbors. When we care for our share of the chores

at home, take turns on the playground, do our part to keep the streets clean, and give our best to school and church, scouts and clubs, we are keeping the rules of football. We are helping to hasten the time when the family of nations will share their treasures and work together for the peace and happiness of all men everywhere.

Your friend,

Emily F. Bergen

152 Madison Avenue, New York, N. Y.

Crusade at Wichita

The Annual Crusade Conference held at the West Side Baptist Church, Wichita, Kansas, on May 19th, was attended by 100 State, Association and local leaders. The local committee, under the leadership of Mrs. Hauton Cross, had spared no efforts to make the Conference room attractive with exhibits and handwork projects on the themes for the year.

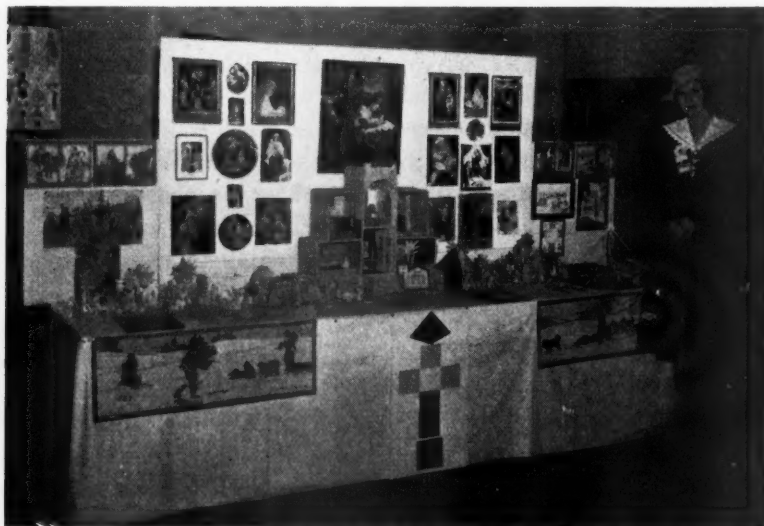
The delegates were greeted by Mrs. C. J. Burress, Crusade Secretary for Kansas. Miss Ruth Murphy of the New York City Society kept the program running smoothly and Miss Elsie Johanson, Crusade Secretary for Colorado, started the Conference off on a high note with her devotional service.

All the delegates were eager to hear Miss Margaret Clemens present the plans for the new Judson Keystone Graded Primary and Junior Courses produced by the Council on Christian Education. They were particularly interested in plans for the two specific missionary units to appear in each course. Miss Clemens exhibited materials on "Sharing the Story of Jesus" and "Kodiak," the two missionary units included in Primary Course I which is now available. She also explained how groups using the two missionary units in each course plus the current supplementary packet will receive credit for having fulfilled the *minimum* study requirements for enrolment in Crusade. Miss Pearl Rosser showed a film which demonstrates practical methods of using these new Primary Courses. This film strip may be rented.

Miss Murphy presented the new study books and announced new plans for the Crusade program. Leaders were interested to hear that Mr. and Mrs. Edward Tong, Chinese Christian Center, Fresno, Calif., and Mr. and Mrs. M. S. Engwall, Belgian Congo, will be the Special Interest Missionary friends to Crusaders in 1941-42. Miss Murphy also announced that

the National Honor Point Contest will be discontinued during the coming year since so many leaders have felt that in this war time it is better to emphasize group cooperation rather than competition among individuals. Of special interest was the new Herald picture-card prepared to replace the Herald pins. The card shows children of eight lands writing "God Is Love" in their native tongues. The back contains worship material which the children can use in their daily devotions at home. To all registered Crusade groups the cards, 6" x 9", will sell for 2¢ apiece.

Mrs. R. T. Andem, Crusade Secretary for Michigan, had very concisely summed up suggestions for White Cross work in a mimeographed sheet presented to each delegate. In her discussion she emphasized that children's money should not go for White Cross work and that articles could be prepared from material brought from home or solicited from church groups. She suggested that whenever possible the children cooperate with the Women's Society of the church in the filling of White Cross boxes. A large assortment of suggestions for White Cross articles were found among Mrs. Andem's interesting exhibit. Outstanding on the display table were a doll's bed made from spools, clothespins and a cigar box; oilcloth clean-up kits; old felt hat for migrants to make into pocket-books; old silk stockings for migrants to make into hooked rugs; baby shirts made from stocking tops; cardboard that comes in shirts returned from the laundry (desired by some of our Christian Centers); and a used tennis ball labeled "for the Engwalls." Mrs. Andem reminded the Conference that an alert leader can find many valuable teaching opportunities during the White Cross period. Through participation in this work the children learn the importance



Mrs. Parker's exhibit on Worship Around the World

of doing and sending only their *best* work, the art of working together harmoniously, the joy of service and appreciation of those whom they are helping.

At noon the program was broken by the sociability of a luncheon. The tables were festively decorated in a motif that combined our home and foreign study themes. In the center of each table waved three flags, one Christian and two American. Midway down each side stood a low vase of red roses, and toward the end was a miniature globe of the world surrounded by tiny pipestem cleaner dolls dressed in foreign costumes to represent the many races served by Christianity. Beside each plate stood a tiny Christian and American flag.

After luncheon Mrs. Burruss presented the exhibits which had been submitted by Crusade groups throughout the country. Very appropriate to the foreign study theme was a large globe around which stood 59 dolls of many lands. The dolls are found in a large book from the ten-cent store, published by Merrill & Merrill Company, Chicago. They were colored with crayola, cut out, mounted on cardboard and set up with thumbtacks on a large table of masonite. Pictures of missionaries, framed with construction paper, were scattered among the dolls near the land where they serve. Back of the dolls were flags of many lands. Mrs. Burruss explained that the children had learned to know something about the life and customs of the children whom the missionaries are serving.

As a result of several experiments with her Crusade children, Mrs. Faye Parker of Kansas reported that the theme "Worship Around the World" lends itself most readily to expressional work. She reminded us that in any learning process we must begin with a vital and known interest. Some of the most helpful projects of this



Feltogram of a Jewish Synagogue

kind may be a scene showing the winding of a Maypole or children grouped in friendly play around a globe; villages depicting the home life of our friends of other lands; pictures, posters and booklets showing familiar activities of family life. From the play life and home life we find out about the customs, costumes and manners of the people whom we study. It is then natural to consider their religious life. Are they Christian? If so, how do they worship? Studies of religious art, architecture and music of other lands develop an appreciation and admiration for our foreign friends. A worth-while construction project is a "church of all nations." Large shoe boxes may be put together as rooms in a church, each room being furnished to represent a church of some land. Scenes showing an out-door worship platform of India, an African hut church, an oriental church, an American rural church, a cathedral, and a private worship center may be included in these rooms of God's church with the roof over all showing His love and care.

The Conference also benefited from experimental work which Mrs. Grace of Kansas had done on the Jewish theme. A group of her Crusaders came to the Conference and presented "The Life of the Orthodox Jews" in dramatic form.

It was a pleasant surprise to have our Special Interest mission-

ary, Miss Orma Melton, attend our Conference. She related thrilling experiences of the dangers and opportunities of missionary service in China.

The program closed with a discussion of worship centers and worship services led by Miss Helen Wickes, Crusade Secretary for Ohio. Miss Wickes set up three worship centers to create the atmosphere of worship in various countries around the world. Dark red gabardine curtains were pleated around a table to resemble an altar in the Chinese worship center. In the center was a Chinese scroll calendar which contained Hoffman's head of Christ. Above the picture were the words in Chinese, "I am come that ye might have life." On the table a Chinese Bible, an ancestral tablet and an image of Buddha showed the contrast between Christian worship and ancient Chinese worship. A three-panel screen formed the African worship center. The picture in the center panel was "Christ Blessing the Children," painted by an African artist, all the figures being African. The table was decorated with a grass cloth table mat, a Belgian Congo hymnbook, the model of an African boy playing the call drum, and, referring to the old religion, a mask used in worship. The same table served to illustrate first an Indian worship scene and then as a center for the Bible in Many Lands. For the Indian scene there were several Indian curios, and for the Bible Center there was an American Bible Society poster and the newest translation of the Bible.

The leaders gave unsparingly of their time and energy in order to provide constructive helps and rich fellowship for all who should attend. Their efforts were rewarded not only by the large attendance but also by the enthusiastic response of the delegates.

MISSIONS CROSS WORD PUZZLE PAGE

No. 51 — The Parable of The Good Samaritan

ACROSS

1. "Good . . . what shall I do that I may inherit eternal life." Mark 10:17.
6. ". . . is written in the . . ." Luke 10:26.
9. "he . . . by on the other side." Luke 10:31.
10. Chinese measure.
11. "many knew him, and . . . afoot thither." Mark 6:33.
13. Weary.
14. "he took out two . . ." Luke 10:35.
15. Compass point.
17. "and . . . them to the host." Luke 10:35.
18. Seventh note in scale.
19. "in due season we . . . reap, if we faint not." Gal. 6:9.
22. ". . . am crucified with Christ." Gal. 2:20.
23. "this . . . , and thou shalt live." Luke 10:28.
25. "by chance there came down

a certain . . . that way." Luke 10:31.

27. Royal Highness.
28. "brought him to . . . inn." Luke 10:34.
29. Daughter of one's brother or sister.
31. Month in Hebrew calendar.
34. ". . . , and do thou likewise." Luke 10:37.
35. "man went down from Jerusalem . . . Jericho." Luke 10:30.
36. ". . . the kingdom prepared for you." Matt. 25:34.
40. "But a certain . . . , as he journeyed, came where he was." Luke 10:33.
41. "Do ye not therefore . . . , because ye know not the Scriptures." Mark 12:24.
43. "He casteth forth his . . . like morsels." Ps. 147:17.
44. Sunday.
45. Didymium.
46. "Thou hast answered . . ." Luke 10:28.
49. "and whatsoever thou spend-



NO. 24

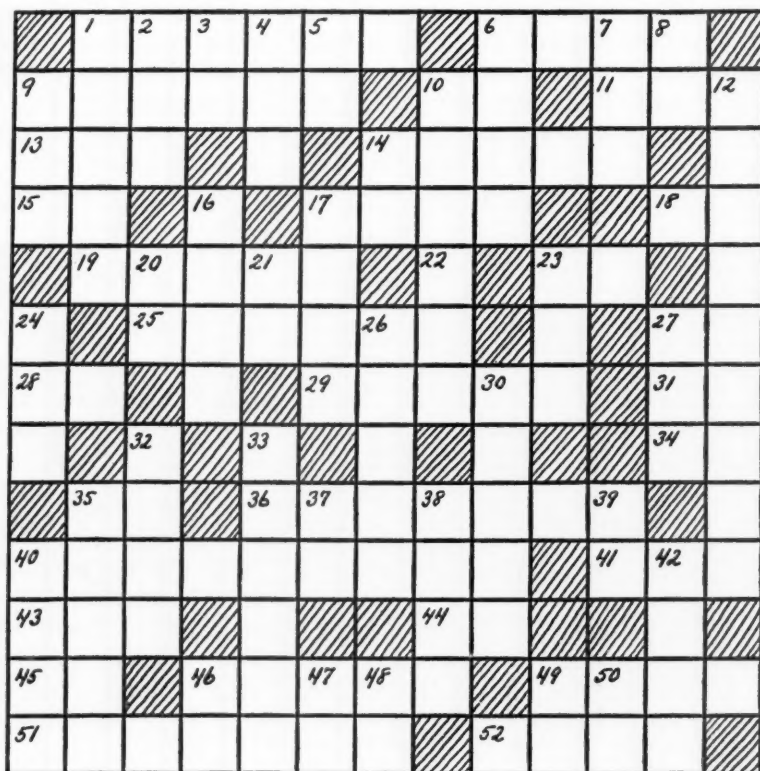
Last Month's Puzzle

est . . ." Luke 10:35.

51. "Search the scriptures; for in them ye think ye have . . . life." John 5:39.
 52. "and shall inherit everlasting . . ." Matt. 19:29.
- Our text is 1, 6, 19, 22, 23, 35, 36, 51, and 52 combined.

DOWN

1. Female horses.
2. "If ye shall . . . anything in my name." John 14:14.
3. Sunday school.
4. "he called his . . . servants, and delivered them . . . pounds." Luke 19:13.
5. "called the altar . . ." Josh. 22:34.
6. "pouring in oil and . . ." Luke 10:34.
7. "Ye . . . the light of the world." Matt. 5:14.
8. Tantalum.
9. "or will men take a . . . of it to hang any vessel thereon." Ezek. 15:3.
10. "and likewise a . . . , when he was at the place." Luke 10:32.
12. "And who is my . . ." Luke 10:29.
14. Father.
16. "and took . . . of him." Luke 10:34.
17. Dale.
20. High Priest.
21. Same as 10 across.
23. "but if it . . . , it bringeth



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NO: 38.

- forth much fruit." John 12:24.
24. Same as 6 across.
26. "for so it seemed good in thy . . ." Luke 10:21.
27. "all our righteousnesses are as filthy . . . s." Isa. 64:6.
30. A hornlike part.
32. "when I . . . again, I will repay thee." Luke 10:35.
33. "Then all those . . . s arose, and trimmed their lamps." Matt. 25:7.
35. Silent.
37. Nickel.
38. "for we have seen his star in the . . ." Matt. 2:2.
39. Tellurium.
40. "and passed by on the other . . ." Luke 10:32.
42. "And it is a . . . thing that the king requireth." Dan. 2:11.
46. Means of travel.
47. Southern state.
48. House of Lords.
49. Third note in scale.
50. "stripped him . . . his raiment." Luke 10:30.

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

Worth Trying

Last year the Women's Missionary Society of the First Baptist Church, Lima, O., gave a presentation of the work of various committees. According to the President, Mrs. Clyde S. Troutman, this proved "very satisfactory." She writes:

When we chose our committees such as Christian Citizenship, White Cross, etc., we tried as far as possible to have the chairman and her committee responsible for one meeting, so in January the Christian Citizenship Committee had charge of the program. We pledged anew our allegiance to the national and Christian flags. Our speaker, the Supervisor of Elementary Schools in Lima, brought with her four youngsters who had been excused from their classes for the afternoon. She spoke on *Teaching Citizenship in the Public Schools*, and presented her work in the form of a symposium. Each child entered very heartily into the discussion, which was entirely unrehearsed. Our women were deeply interested in this demonstration of the work in our public schools. Then we had a short talk from one who, as a mother, has a keen interest in our parent-teachers group.

Mrs. Troutman further reports: "Our attendance has been trebled,

our MISSIONS' subscription list doubled during the year. We have used in programs and committees 125 or more individuals. *Shifting Populations* proved very interesting. We presented this in a panel discussion, making a fine approach to our School of Missions in the fall. *China* was presented in book reviews, introducing our spring School of Missions."

House Party on Wheels

Throughout the Northern Baptist Convention women are enthusiastic about house parties. Those in New York State who attended the one at Lake Mahopac for the eastern area or the one at

Rochester for the western area are keenly aware of the benefits which they received. The conferences conducted by the leaders of each department of work provide information and methods for the local society, while the stirring address by missionaries, the Quiet Hour, and the fellowship make a program never to be forgotten.

The women in the extreme northern associations find the distance too great for attendance at either house party. Realizing this, the officers of the Western New York house party sponsored "a house party on wheels," working through the state officers and those of the associations.

Speakers and leaders were selected to go by car to central places in these associations for conferences with the women of the nearby churches. The personnel of the team was composed of the driver of the car, a missionary at home on furlough, and leaders of the White Cross, Reading Program and promotional departments. At each center a forum was conducted, using printed questions. *Gertrude A. Sherwood*, Sec., New York State Woman's Board.

White Cross Supplies for Three Continents

A notable collection of White Cross supplies was recently gathered and packed at a luncheon



Mrs. S. A. Brown, White Cross Chairman of Temple Baptist Church, St. Paul, Minn., and the supplies collected by the church

by the women of the Temple Baptist Church, St. Paul, Minn. The dedication service included an address by Mrs. T. A. Kenning of Minneapolis, State Chairman of Minnesota White Cross. Supplies included bags, towels, infants' dresses, boys' shirts, gauze rolls and pads, sheets, 2,400 muslin squares, and 2,200 patchwork squares. Three mission fields were the recipients of this useful assortment: Bacone College for Indians, in Oklahoma; Miss Vendla Anderson, Sona Bata, Belgian Congo; and Rev. R. W. Holm, in Assam. Thus three continents, North America, Africa, and Asia were represented in the distribution.—*Mrs. John Pusch, St. Paul, Minn.*

WOMEN OVERSEAS

(Continued from page 431)

member of the Memorial Baptist Church. She studied at San Jose Teachers' College and the University of Redlands, where she was granted the degrees of Bachelor of Arts and Bachelor of Music. She also studied at the Berkeley Baptist Divinity School. Miss Taylor has considerable musical ability, playing piano, cello, trumpet and organ. She has also had experience with chorus and orchestra work, in addition to voice training. She received an appointment under the American Baptist Foreign Mission Society to teach in the School for Missionaries' Children at Taunggyi, Burma, where she spent six years. Her interest in missionary work, fostered in her Christian home, church, young people's work and summer conferences, was greatly intensified during the years in Burma. While in the School for Missionaries' Children at Taunggyi, she studied the language and in 1938 she passed her first Burmese language examination. At the close of her term she asked to be returned to Burma for full-time missionary service.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

PLANS FOR WOMEN'S WORK

1941-1942

By JANET S. MCKAY

A special "Tree" Poster is being sent to the President of each Woman's Society for display throughout the year in a prominent place in the

church. The Poster has a three-fold purpose:

I. *Every Woman Serving Through Her Church in the World Emergency Fund.* The national goal of the World Emergency Fund for North-



They Appeal to You

Hundreds of needy children like these are given nurture for body, mind, and spirit at the Christian Center kindergarten.



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While the nation spends billions for bombs, let Christians support the work of Christ's Kingdom with ANNUITIES, LEGACIES, and SACRIFICIAL MISSIONARY GIVING.



For information write to

Mrs. J. WILLARD McCROSSEN, Treasurer

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

152 MADISON AVENUE, NEW YORK, N. Y.

REMEMBER

*The
Woman's
American
Baptist
Home
Mission
Society*

in Your
Will

ern Baptists is \$600,000; the Women's Share of this goal is \$100,000. The leaves on the Poster represent gifts to this Fund, as follows: Green leaves represent gifts of \$1.00; silver leaves represent gifts of \$10.00; gold leaves represent gifts of \$25.00. A supply of leaves will accompany each Poster. We hope the women will scatter these leaves over the tree in an artistic manner. The World Emergency gifts will be used for the immediate needs brought about by world-wide emergencies, not provided for in the Unified Budget.

SCRIPTURE: *Rev. 22:2*, "... the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

PLAN OF PROMOTION. The promotion of the Women's Share of the World Emergency Fund is to be the special responsibility of the Presidents of the States, Associations, and Local Societies. Committees are being appointed and the presidents of the women's societies of these respective groups should be the women representatives on these committees.

LITERATURE. A series of three Four-Minute Speeches for use in September, October and November have been prepared by Anna Canada Swain and will be sent directly from our office to the Association Presidents for distribution to the local societies. Other literature, such as a special leaflet on the women's share of the Fund, also a dramatization, will be made available through the State Promotion Offices.

REPORTING OF WORLD EMERGENCY GIFTS. Small green slips will be provided each local Woman's Society to use when remitting to the Treasurer of the Church the women's gifts for the World Emergency Fund. He in turn to send them with the women's gifts when

NOT A MISTAKE . . .

MANY letters have been received from people who have taken advantage of the *Gift Agreement Plan*. The following is a typical sample:

Three years ago last March I received a Life Annuity Bond from the Home Mission Society for \$1,000. Unfailingly and always on time I have received the semi-annual income payments as they became due. I sincerely thank the Society. It causes me to feel that no mistake has been made in this investment. In addition to the permanent life income, it has brought to me joy and contentment in the thought of doing some good in the work of the Kingdom . . . So thanking you most heartily, I remain a friend and supporter,

THE SOCIETY has yet to hear of a donor who felt a mistake had been made in taking advantage of the Gift Agreement Plan. On the contrary, many have expressed entire satisfaction at having provided for the work of the Society without the formality of a will, and at the same time have assured themselves of a definite and regular income for life.

WRITE TODAY FOR FURTHER INFORMATION
ALL CORRESPONDENCE STRICTLY CONFIDENTIAL

ADDRESS

G. PITT BEERS, Executive Secretary

THE AMERICAN BAPTIST HOME MISSION SOCIETY

212 Fifth Avenue, New York City

making his remittance to the State Office.

SUNDAY OF SACRIFICE—DECEMBER 7, 1941. The plan is to complete this Fund by December 7th. To do so will, of course, necessitate many sacrificial gifts. It is suggested that the women plan their final meeting on the World Emergency Fund during the first week in December, using the dramatization which will be ready at that time. The women should be ready to join in the program of the Church on the SUNDAY OF SACRIFICE.

II. *Every Woman Serving Through Her Church in the Securing of New Contributors to the Missionary Budget of Her Church.* The new

"roots" outlined on the Poster indicate the New Contributors to the unified budget. These new contributors are the people who for the first time are contributing to the missionary budget of the church (therefore not givers to the World Emergency Fund as that special fund represents the "plus" gifts in this time of emergency). As these New Contributors are reported, the roots should be filled in with crayon in whatever way the Society wishes to do so. The National Committee will work out a plan for the recording of these names.

III. *Every Woman Serving Through Her Church in the Promotion of the Love Gifts (Gift Boxes).* The national Gift Box Goal is

Make Your Pastor Worry Free!

A NATION WIDE EFFORT TO PLACE THE ENTIRE BAPTIST MINISTRY IN THE RETIRING PENSION FUND OF THE MINISTERS AND MISSIONARIES BENEFIT BOARD WAS VOTED BY THE NORTHERN BAPTIST CONVENTION AT WICHITA, KANSAS, LAST MAY.



WORRY FREE AT SEVENTY-THREE

By this action the Convention recognized that *cooperation is morally obligatory on all churches and organizations* until every minister and missionary in denominational service is assured financial benefits in total disability and in old age.

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of the Northern Baptist Convention

152 Madison Avenue

New York, N. Y.

\$150,000. HYMN: "Love Divine All Loves Excelling." The main branches of the "Tree" Poster permit space for the recording each month of the Gift Box love gifts. The amounts may be written in in crayon or colored ink. A supply of the Love Gift Boxes may be secured by writing to your State Promotion Office or to the Baptist Literature Bureau at 152 Madison Ave., New York, N. Y.

CREDITING OF GIFT BOX RECEIPTS. The Gift Box receipts of each local Society may be credited to the missionary budget of the Church. *Please do NOT use the Gift Boxes to secure gifts for the World Emergency Fund.* Small blue slips will be provided each local Wom-

an's Society to use when remitting to the Treasurer of the Church the gifts from the Women's Gift Boxes. He in turn to send them with the women's gifts when making his remittance to the State Office.

NOTE: The "Tree" Posters are being sent to the local Society Presidents early in September. Please wait until the tenth of the month if you find it necessary to write us that the Poster for your Church has not been received. If there is need for correspondence, the President should write giving the name of her church and her association. The National Committee on Woman's Work has already written for a complete list of Local Presidents.

In Appreciation

We have received so many kind words from friends in appreciation of our beloved husband and father, Rev. Joseph Taylor, at the time of his death and since, that it would be impossible for us to write to each one separately. We wish, therefore, through the columns of MISSIONS to express our thanks for all these words of sympathy, and assure these friends that we can never forget their kindness expressed to us in many ways.—*Mrs. Joseph Taylor, Mrs. Dorothy Taylor Caward.*

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TIDINGS

(Continued from page 433)

were delivered with a forthrightness to be envied by more experienced speakers. It was my pleasure to talk to the graduates on "Making One's Place in the World." Following the song, "There's a Light on the Mountain," which was very well rendered, diplomas were awarded to 18 high school graduates and five graduates from the beautician's course.

"Following the exercises began the exodus. Some students will re-

(Continued on page 448)

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turn this fall to continue their studies. Others will go to schools of higher learning, and some will go back to their homes, taking with them inspiration to share with their neighbors."

Mrs. D. M. Collier

Lillian Van Woert was born at Oneonta, N. Y., February 2, 1869, of Holland Dutch parentage. She died April 20, 1941. In early childhood she accepted Christ, uniting with the Free Will Baptist Church.

At the age of 17 she was graduated from the Oneonta High School, and later took the Chautauqua Course and other studies.

On September 4, 1891, she united in marriage with D. M. Collier, architect. Besides serving in the local Baptist church wherever she and her husband might be

located, Mrs. Collier gave much time in the interest of missions and White Cross work with the

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Baptist Women's Association of Hudson River North, as president and otherwise. On the Board of the Woman's American Baptist Home Mission Society, Mrs. Collier gave devoted service. Her home was ever open to the missionaries.

Caught by the Camera

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Bishop Ralph Spaulding Cushman of the Methodist Church has compiled a pocket prayer book and devotional guide, vest-pocket size, 144 pages. It contains morning and evening devotions and prayers, prayers in the Scriptures, special prayers, the holy communion, and other devotional materials. This prayer book will not only appeal for individual use, but will be of special help to all ministers and leaders of worship groups. It sells for 25 cents a copy by THE UPPER ROOM, Nashville, Tenn.

WHO'S WHO

In This Issue

Dana M. Albaugh is Budget Secretary of the American Baptist Foreign Mission Society.

M. Forest Ashbrook is Executive Director of the Ministers and Missionaries Benefit Board.

G. Pitt Beers is Executive Secretary of the American Baptist Home Mission Society.

J. Clyde Clark is pastor of the First Baptist Church of Kilgore, Neb.

Paul H. Conrad is Secretary of the Baptist World Relief Committee.

William A. Elliott is President of the Northern Baptist Convention and pastor of the First Baptist Church, Ottawa, Kan.

David C. Graham is a missionary in West China, in service since 1911.

Maurice R. Hamm is Field Assistant for the State of Washington.

S. E. Hening is Treasurer of the Home Mission Society.

W. O. Lewis is General Secretary of the Baptist World Alliance.

Luther Wesley Smith is Executive Secretary of the American Baptist Publication Society.

Jesse R. Wilson is Home Secretary of the American Baptist Foreign Mission Society.

The New Convention Annual

The Convention Annual is this year combined with *The Year Book* of the Northern Baptist Convention, and will be ready for distribution in September. The advantages of having one denominational book of reference instead of two include the avoidance of duplicating much material, a shorter period of preparation and a definite economy in production.

The new publication includes a new and comprehensive list of churches of the Northern Baptist Convention arranged by states, associations, and towns.

The Last Word

Has a World Emergency Fund Committee been appointed in your church? You might call the attention of the Chairman to the back cover of this issue and suggest that it would make a suitable and effective poster for display on the church bulletin board.



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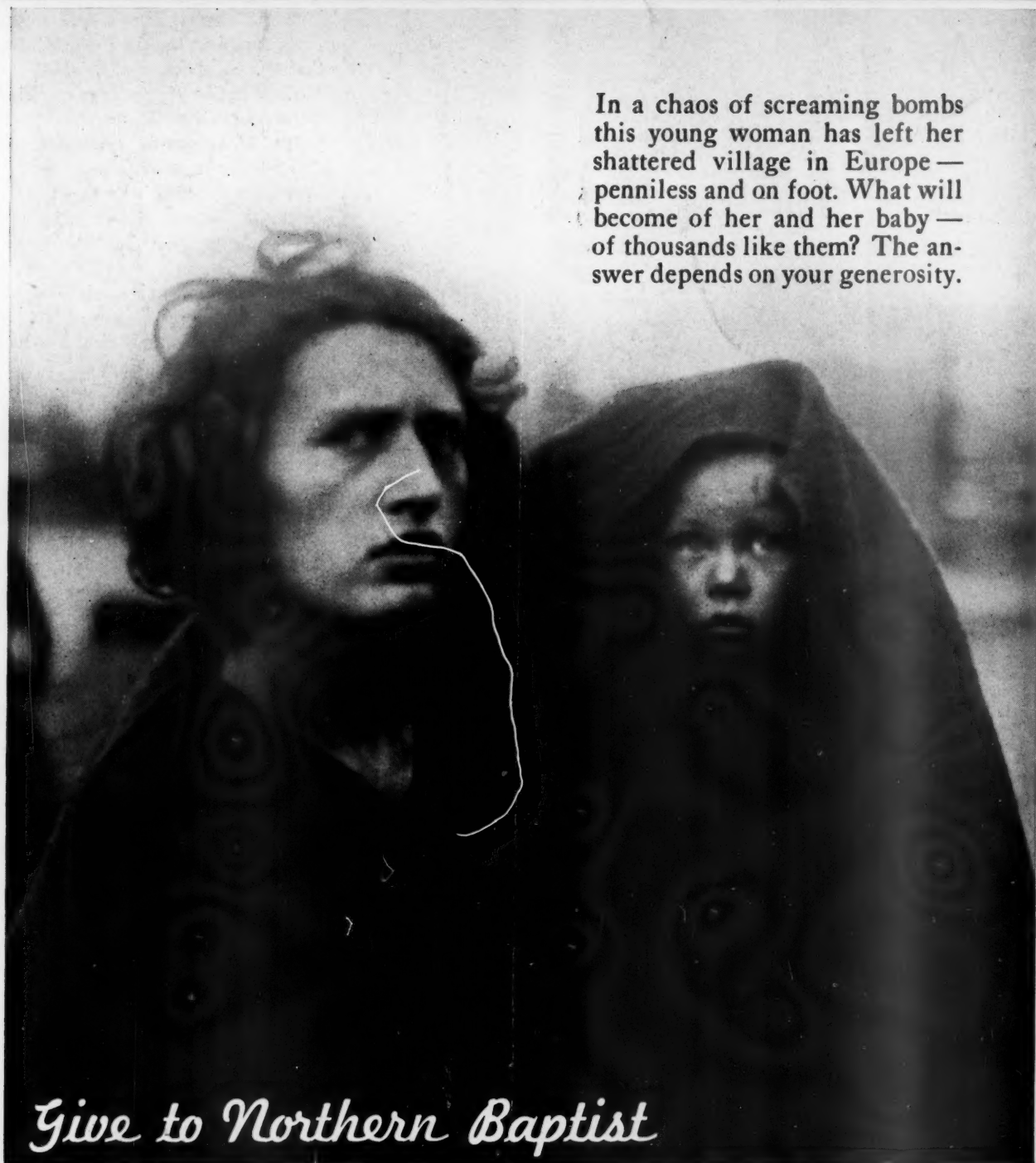
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